THE IRISH HVBBVB,

OR,

THE ENGLISH HVE AND CRIE.

BREIFELY PVRSVING the baſe conditions, and moſt notorious offences of this vile, vaine, and wicked AGE.

No leſſe ſmarting then tickling.

A merriment whereby to make the wiſe to laugh, and fooles to be angry.

By BARNABY RICH *Gentleman, and Seruant to the Kings moſt excellent Maieſtie.*

Mounted aloft vpon the worlds great Stage,
I ſtand to note the follies of this Age.

Malui me diuitem eſſe quàm vocari.

LONDON,
Printed by *Aug: Mathewes*, for *Iohn Marriot*, and are to be ſold at his ſhop in Saint *Dunſtons*-Churchyard in Fleet-ſtreet. 1622.

THE IRISH HVBBVB, OR, THE ENGLISH HVE AND CRIE

BRITISH MUSEUM

TO THE RIGHT HONORABLE SIR OLIVER SAINT IOHN Knight, Lord Deputy of *Ireland.*

Right Honourable,

FOr want of a better cloake, whereby to shelter these endeauours of my vntutored pen, I haue borrowed an Irish mantle. I might haue clad them in a more glorious garment, I confesse, that would haue made them more acceptable to the world, which graceth men now adayes, more for their outward shewe, then for their inward vertue: but this habit wherein I haue now suted them, carrieth no shew of pride, and is fittest for them to trauell in, that hauing first in all reuerent and dutifull maner presented themselues to your honorable view, and with like humblenesse againe besought your Lordships fauourable passport, and then to wander through the world, where they shall meete with men of diuers dispositions, who seeing them come out of Ireland *in this disguised manner, hoping to heare some strange newes, may entertaine them for a time, and howsoeuer*

their expectation be answered, may suffer them to passe, some in respect of Policie, some in respect of Pitty, and some in respect of Piety.

The Lines I send, are like flowers that be of sundry smells pleasing and displeasing, according to the diuersitie of mens complexions: if they offend any, I am sure they be such, as doe know themselues to bee faulty: perhaps they may displease some that are accounted to be worldly wise, but not any one at all that is truly reputed to be godly wise: and in this cause I would not sticke with Marcus Cato, *to stand to the censure of my most deprauer* Titus Gracchus. *I haue grasped at abuse, yet vnder generalities, and haue aduentured at many matters, whereof some, not altogether vncessary: Amongst some others that be more serious, I haue mixed mesurable mirth. I haue bene somewhat curious with the Painter, to giue euery space his perfect shadow: I haue presented altogether to your honourable view, to the end, that at your leasure they might serue you to laugh at; for others, if they finde themseues agreeued let them lump and lowre, they shall but shew themselues to haue guilty consciences.*

If my ability were answerable to my good will, my seruice to your Honor would stretch farre: In the meane time, pleaseth it your Lordship to accept of his good intent, that liueth to doe you what seruice he may, and so will rest while he draweth breath.

Dublin the 24. of Iune 1618.

Your Lordships in all humble
and dutifull affection,

BARNABY RICH.

TO THE READER.

GEntle-men, my custome is rather to lay me down to sleepe, then to sit idle: yet now to avoyd both, I haue betaken my selfe to my pen. And therfore if the matters that I write of, fall out to bee but of a drowsie dispositiō, the wonder is not great. But he that should keep a reckoning how he spends his time, & would set downe an *Item* for thus many weekes, for thus many daies spent in idlenesse; and *Item* again, for thus many houres, for thus many minutes consumed in sleepe; the Arethmetician that should cast vp the acount, should find the total sum amount to iust nothing. If these lines therfore proue to be any thing, they are better then either sleepe or idlenesse.

I haue meant them well; and I hope I shall not need with the Painter, that taking vpon him to picture forth the formes of sundry beasts, so vnperfectly performed them, that he was driuen to write ouer their heads *This is a Lyon, this is an Elephant, this is an Vnicorne*: but what I haue aimed at, I haue gone so nere the marke, that although not leuelling at any mans priuate person, yet so directly expressing the condition of the time, that there is none (I thinke) to contradict it.

But we are grown so wise & sharp-sighted in reading other mens writings; that those passages that are but meant and set downe in a generall manner, they will draw to such particular constructions, as

the Authour himselfe neuer so much as dreamt on.

They can poison euery mans labours with their lookes, and of euery line they can make a libell. But thou that art not partiall in iudgement, nor doest not beare a guilty conscience, iudge of these but as thou findest them true. And so farewell.

To the discreet Reader.

THese harmelesse lines, that haue none ill intent,
I hope shall passe, in mirth as they were meant:
I bring no strained stuffe, that might induce
A cloaked shift, or forge a coin'd excuse.
What I intend, is but to make you sport,
By telling truth, to please the wiser sort:
Truth is the marke that I haue aim'd at heere;
And I haue hit the white, and shot so neere,
That no deprauing tongue, nor wrangling spirit
Can wrest awry, what I haue forg'd so right.
For gald-backt Iades that stand in doubt and dread
Of being rubb'd, let them forbeare to read.
I wish these lines to their approued wits,
Where reason rules, and wit with iudgement sits:
Where vertue guides, and wisedome swayes the minde,
Let these read on, and censure as they finde.
And what it is that I haue aim'd at now,
The wise may iudge; for fooles I care not how.

B. R.

THE IRISH HVBBVB, OR, The English Hue and Crie.

THat which in *England* we doe call the Hue and Crie, in *Ireland*, they doe call the *Hubbub*.

The intent of it was at the first, that when any Rebels or Theeues came to doe any robbery in the Countrey, they should then raise the Crie (which they call the *Hubbub*) thereby to giue notice to the Inhabitants round about, that they might combine & gather themselues together in a maine strength, either to recouer any prey that the Theeues or Rebels had taken, or at the least to make resistance in their owne defence and as much as in them did lie, to saue the Countrey from any further spoile. *The reason of the Hubbub.*

This was the first institution of it, but they will now raise the *Hubbub* vpon other sleight occasions. If a couple of drunkards doe chance to fall together by the eares: If a man being drunk, or howsoeuer otherwise distempered, doth fortune to strike his wife. If a Master or Mistresse do but beat a seruant that hath wel deserued it they will raise the *Hubbub*.

Of these Alarums and Outcries, we haue somtimes three or foure in a weeke, and that in *Dublin* it selfe, among the base and rascall sort of people, and as these *Hubbubs* are thus raised in cases of anger & discontent, so they vse to giue the

Hubbubs

Hubbubs againe in matters of ſport and merriment. And there is not a people vnder the face of heauen, that will ſooner deride and mocke at any thing that is not in vſe and cuſtome among themſelues, then the Iriſh will doe.

And as the Iriſh are thus pleaſantly conceited, to ieſt and to ſcoffe when they finde occaſion, ſo they haue as great facilitie in weeping, as *Stanhurſt* a famous man amongſt them, for his excellent learning; for firſt he was a Chonicler, then a Poet, and after that he profeſſed Alchymie, and now hee is become a Maſſing Prieſt. This *Stanhurſt* in his Hiſtory of *Ireland*, maketh this report of his Countrey-men: They follow the dead corps to the ground, with howling and barbarous out-cries, pittifull in appearance, whereof (as he ſuppoſeth) grew this Prouerbe, *To weepe Iriſh*.

The Prouerb of weeping Iriſh.

My ſelfe am partly of his opinion, (that indeed) to weepe Iriſh, is to weepe at pleaſure, without either cauſe or greefe, when it is an vſuall matter amongſt them, vpon the buriall of their dead, to hire a company of women, that for ſome ſmall recompence giuen them, they will follow the corps, and furniſh out the cry (as Maſter *Stanhurſt* hath ſaid) with ſuch howling and barbarous outcries, that hee that ſhould but heare them, and did not know the ceremony, would rather thinke they did ſing then weepe. Such a brutiſh kinde of lamentation, as in the iudgement of any man that ſhould but heare, and did not know their cuſtome, would thinke it to bee ſome prodigious preſagement, prognoſticating ſome vnlucky or ill ſucceſſe, as they vſe to attribute to the howling of doggs, to the croaking of Rauens, and the ſhrieking of Owles, fitter for Infidels and Barbarians, then to bee in vſe and cuſtome among Chriſtians.

And yet in *Dublin* it ſelfe, there is not a corps carried to the buriall, which is not followed with this kinde of mourners, which you ſhall heare by their howling and their hollowing, but neuer ſee them to ſhed any teares. And from hence I thinke indeed ariſeth the prouerb, *to weepe Iriſh*. So that it appeares, how the *Iriſh* haue wit and diſcretion, both to weepe when they liſt, and to laugh at their pleaſure. And I am glad of it: for I will make a little bold to borrow ſome

of

of their agilitie; yet not to weepe without a cauſe, for that were right to weepe *Iriſh*; but to laugh, and to giue the *Hubbub*, when I ſee a cauſe, and neither to forbeare *Iriſh* nor *Engliſh*. For we daily ſee the pride, the drunkenneſſe, the ſwearing, the bawdery, the bribery, the poperie; all the moſt lewd and idle vices: the beaſtly and diuelliſh faſhions the one doth vſe, the other doth imitate; wherefore then, ſhould I not let them ſee themſelues, and their abominations, that ſo they may amend. If not, yet to let the honeſt plaine men view their follies, that ſo he may laugh at their fooleries. Doth not this deſerue the *Hubbub* to ſee vgly vice doth beare the name of ſeemely vertue, and drunkenneſſe reputed good fellowſhip, murther called manhood, lechery named honeſt loue, impudence good audacitie, pride they call decency, and wretched miſery they call good husbandry, hypocryſie they call ſinceritie, & flattery doth beare the name of eloquence, truth and veritie, and that which in former ages was called flat knauery, paſſeth by the name of wit and policie. If I ſhould weepe for any thing, it ſhould bee for ſome madde conceited griefe: Like the woman, that when her Husband was hanged on the forenoone, ſhee fell a weeping in the after-noone, and did lament with ſuch vehement ſhewes of ſorrow, that her neighbours comming about her, began to exhort her to patience, telling her that ſhe was not the firſt woman that had a Husband hanged, and although the manner of his death was ſomewhat diſgracefull to the world, yet they wiſht her to play a wiſe womans part, and not to take ſuch greefe wherby to hurt her ſelfe, for that which could not now be holpen: True, true indeed, anſwered this ſorrowfull woman, it cannot now be holpen, and I would be loath to hurt my ſelfe by playing too much the foole; neither doe I take this griefe * for that my Husband was hanged, but for that he was not hanged in a cleane ſhirt: if his linnen had bin cleanly about him, his hanging would neuer haue greeued me.

* *The old Proverbe. It is no more pitty to ſee a woman weep, then to ſee a Goose goe bare-foot.*

But me thinks if our women in this age were but halfe ſo kinde to their husbands as this poore woman ſhewed herſelfe to be, that woman might weepe with great greefe and

anguiſh, that had not her husband hanged, and not onely in a cleane ſhirt on his backe, but likewiſe with a yellow ſtarcht band about his necke. For yellow bands are beeome ſo common, to euery young giddy-headed Gallant, and light heeld Miſtreſſe, that me thinks a man ſhould not hardly be hanged without a yellow band, a faſhion ſo much in vſe with the vaine fantaſticke fooles of this age, for I neuer ſee, or heard a wiſe man that did vſe this baſe and lewd faſhion.

The lamentable teares of *Heraclitus*, bemoaning the vanities of his time were now out of ſeaſon, who would regard them? I thinke it therefore better to laugh with *Democritus*; for a litle mirth (they ſay) is worth a great deale of ſorrow. But I think there be ſome will bee angry if they be laughed at; and howſoeuer they incline themſelues to followe the fooles faſhion, yet they will not be mockt. But I will come ouer theſe fellowes with a prouerbe that many yeeres agoe I brought out of *France*, and thus followes the text: *He that will make himſelfe a ſheepe, it is no matter though the Wolues doe eat him*: and why ſhould it not likewiſe follow, *He that will make himſelfe a foole, it is no matter who laughs at him.*

I cannot thinke that ſince the firſt creation the world euer afforded ſo many monſters of men, nor ſo few modeſt women, as at this preſent age. And he that writes with an vpright conſcience, muſt not flatter: and hee that doth behold the deformed vanities that are euery day hatched vp, and brought to be in faſhion, both in the Court, Citie, and Countrey, as well in England as Ireland, cannot chuſe but laugh. Now if any one be angry at my plaine ſpeeches, I know he wants either wit or honeſtie, and then it ſhall but augment my ſport, and make me to laugh the faſter: for I am ſure there is no man that is not an enemy to his owne diſcretion, but will thinke I haue ſpoken trueth; and there is no good man but will approue what is iuſt: for fooles I care not

Now for women, I know there be a number as well of old as young, that are both wiſe and vertuous, that knowing themſelues to be free from all detection will neuer be offended with my honeſt meaning: and as I loue and honour

thoſe that be good, ſo I neuer ment to pleaſe thoſe that bee proud and lewdly giuen.

If I be offenſiue to any queazie ſtomacke, it rather proceedeth from ſome diſtempered humors in the party ſo offended, in that hee knoweth himſelfe to bee guilty of theſe crimes, and ſo may thinke I point him out for a foole, then of any fault of mine.

May we not a litle ſcoffe at thoſe, that doe nothing elſe themſelues but make a ſcoffe at vertue? Is not the world come to that paſſe, that men doe rather glory in their ſinnes, then either ſeeke to reforme, or to ſhew any ſignes of ſorrow or amendment?

Name me but the Drunkard, that ouer night hath beene carried like a beaſt to his bed, that is aſhamed of it the next morning, but is rather ready to laugh at it, and to fall to his draffe againe afreſh. *Drunkards are the Diuels ſops.*

Is it not ſo with the Adulterer, that doth take greater pleaſure in the vaunting of his adulteries, then he did in the acting? Looke amongſt all ſort of ſinners: doe they not reioyce in their abominations, and make themſelues merry with their owne iniquities? *Adulterers are vvicked theeues.*

Is not the man that feareth God become a laughing ſtock to thoſe vaſſals of vice and villanie? *Theſe & diuers others are the common ſins of the time that heape Gods iudgments on this land.*

The proud peacocke, he lookes a ſquint at him that doth not ſhine in ſilke, and gliſter all in gold.

The drunken ſwad, hee makes a wry mouth at him that will not be once a weeke drunke for good-fellowſhip.

The blaſphemous wretch accounts him for a Mecocke that cannot ſweare voluntary, and laſh out for euery word an oath.

The vicious lecher will call him Puritan, that will not beare him company to a Bawdy-houſe.

The knowne Harlot, that liues in daily adultery, will not ſticke to ſhoulder the honeſt woman, that was neuer detected, and will ſtriue with her for place and precedence. Vice doth ſo guard it ſelfe by tyranny, that no body dares open his lips to reprehend it.

Marke but the vicious Courtier how he flatters, ſweares,

and forſweares, and damnes himſelfe to the Diuell to pleaſe the eye of greatneſſe, tels falſe lies, and tales, to act any villanie, when murther ſhall accompany luſt, euen to poyſon innocents. But God is iuſt, and doth reward them with ſhame here, and in death Hell doth attend them.

The great-ill-man hath diſcharged honeſty for comming on his ground, and hopes to be Lord of as much ground as a Kite can flie ouer in a day. O Rauen, for hee dips his bill in poore mens blood.

The vnmercifull Vſurer and his Broker faſten their long talents vpon the decayed borrower; tell them of honeſty, they terme you pragmaticall, and talke of nothing but thouſands, as though they ment to ſpit ſhillings in the face of any that oppoſe them.

The ſuttle Lawyer that pleads in ill caſes, ſels ſilence, takes fees with both hands, and like an ill Surgeon keepes the wound of his Clyent greene, till hee hath emptied his purſe.

The deceitfull Tradeſman that keepes a good and a bad weight, becauſe hee hath a heart and a heart, holds honeſty an enemy to this thriſt; becauſe hee meaneth to bee vnreaſonable rich, hee can bee content to bee vnmeaſurable ſinfull.

The bold faced Stage-player that trades in poyſoning all ſorts and ages with Verſes reeſed in the ſmoake of luſt, and blaſphemous Scripture ieſts; theſe and the like ſtinke in the preſence of God, and one day God will ſend them all to him, whom in this life they ſerued.

It is our ſinnes then that hath raiſed the *Hubbub*: the cry is vp, and it is become ſo loud and ſhrill, that it hath pierced the clouds, it hath aſpired the heauens, and it hath approached the preſence chamber of God.

What is man that he ſhould be thus prone? He is vaine, fickle, weake, and wondrous arrogant: Then to fret him, he is euer ſwaied with loue, luſt, ambition, enmitie, compaſſion, ioy iealouſie, feare, hope, deſpaire, ſadneſſe, with hate, reuenge, auarice, choller, and cruelty.

But I thanke God for it, I am not ſo madde, to thinke

that I am able to terrifie thoſe with my wordes, that the threatnings pronounced by Gods own mouth cannot make afraid; when our Preachers may cry out till their throats be ſore, denouncing Gods vengeance againſt ſinne and wickednesse, are rather derided than beleeued.

What folly were it in mee then, to preſume to induce thoſe to the feare of God, that I thinke haue no regard neither to God, nor the Diuell; that doe liue as though there were neither reward in heauen for the iuſt, nor puniſhment in hell for the wicked; that doe demeane themſelues, not as though they were ignorant of God, but as though they did doe their vttermoſt to deſpight him?

The world is now too farre ſpent, to looke for either grace or goodneſſe vpon the earth; and the ſinnes of this age are growne ſo proud, that they are paſt all reformation.

Were it not better for me then, to laugh than to weepe, and for companies ſake to be merry, and to ſport at their follies, that I thinke are priuiledged by Letters Patents from hell, to follow their owne luſts and pleaſures, and to feede themſelues fat for the Diuels owne tooth?

What is become of our ancient bounty in houſe-keeping? Thoſe whoſe anceſtors liued in ſtately Pallaces, like Princes in their Countrey, brauely attended by a number of proper men, now come and liue in the Citie, where they are but inmates, rogues by Statute: and my young maſter and his boy ſpend that which was wont to maintaine ſo many. What is the reaſon of this? An ancient Father of the Church ſaith, *Mutant oues pro auibus, boues pro piſcibus:* They giue as much for a bird, as their fathers for a fat Weather; and more for a freſh Salmon then they for a fat Oxe: and how ſcant a portion of theſe dainties come to the almes basket, all men may iudge. Nay wee may ſay they put all their fat Beeues into their imbroydered and perfumed doublets, their fat ſheepe into their ſkarlet ſlops, the egs and flower that ſhould make the good pies and paſties, into ſtarch for their yellow bands; all the ſmoke that ſhould come forth of their chimneyes, is blowne out at their noſes: Finally, they make but a puffe of all their fathers left them.

And now to begin my ſport, I cannot chuſe but giue the *Hubbub*, when I meete ſo many of my young Maſters paſſing thorow the ſtreets, attired ſo like ſtrumpets, trickt vp in the harlots trimme, for all the world like a Seamſters maide new come out of the *Royall Exchange*. Mee thinkes they ſhould not ſweare an oath but by Gods daintie: they are not worthy to carry the name of men, that are ſo farre in loue with their owne deformities, as I thinke of my conſcience, if the ſoules of the deceaſed might looke downe from the heauens to behold the things that are done here vpon the earth, there be a number of parents that would be aſhamed to ſee the vanities of their owne children, how farre they are eſtranged, both in forme, faſhion, and condition, from the diſcipline of vertue, and the precepts, which they themſelues had bin educated and trained vp in. Our mindes are effeminated, our martiall exerciſes and diſciplines of warre are turned into womaniſh pleaſures and delights: our Gallants thinke it better ſpend their lands and liuings in a whores lap, then their liues in a martiall field for the honour of their Countrey. Wee haue conuerted the colour of ſteele to a yellow-ſtarched band, the Launce to a Tobacco-pipe, the arming ſword and gantlet to a paire of perfumed Gloues; we are fitter for a Coach then for a Campe, and our young Gallants are now become ſo wiſe in their own conceits, that they will take vpon them to know all things, that doe not yet knowe themſelues; and that which in former ages would haue beene accounted for a noiſome and a malapert kinde of ſawcineſſe, that they aſcribe to proceede from the viuacitie and quickneſſe of wit: but he that ſhould behold their courting complements when they bee in company amongſt women, could not chuſe but laugh and giue the *Hubbub*.

They are ſo vaine to ſee to, ſo fooliſh in their wordes, and they haue ſo many diſtracted engines of action, as would ſooner turne a wiſe womans ſtomacke, then winne her loue.

Parents doe well in being carefull to leaue their Heires large reuenues; for the moſt in number amongſt them would

neuer be able to liue by their wits; their greateſt ſtudy is but to follow pride and pleaſure; and this is it that fils the world ſo full of fooles.

Gentlemen were wont to bring vp their Heires in the knowledge of Arts & literature; it now ſufficeth if he can but write his owne name in a Mercers book, put his hand to an Obligation, or to a Bill of bargaine and ſale, this is learning enough for a Gentleman in theſe dayes.

Nor I cannot ſee but that hee that would ſeeme to haue moſt knowledge, doth ſhew (indeed) to haue leaſt grace, nor they let not (ſo farre as I can perceiue) for being the more learned, to be any whit the leſſe fooliſh: the time hath bin, a man would haue beene aſhamed to haue begg'd a recompence, but for ſome ſpeciall ſeruice performed for his Prince or Countrey: but now, for the drinking of an Health, for the lighting of a Tobacco-pipe, or for their laying of a Sceane to Act a piece of Villany.

Offices are gotten by flattery, and begged for no deſert at all.

We buy Titles of Honor with gold, that our Predeceſſors purchaſed with vertue, and wherefore but to defile a Dignitie to maintaine pride, and to ſeeke preceedency? the time hath bene, that Honors and Dignities were giuen not to the rich, but to the honeſt; and they were well puniſhed that would ſeek by money to oppreſſe vertue, that would firſt ſeeke by oppreſſion, by extortion and by the ruines of the Common-wealth, to gather riches, and then (diſtruſting their owne vertues) haue no other meanes, whereby to aduance themſelues and to take place of thoſe that were their betters borne, but by corruption and giuing rewards.

Honeſty ſtands at the gate and knockes, and briberie enters in.

It hath euer beene a thing deteſted amongſt the multitude, to ſee an vnworthy perſon, that either inclined to pride, to couetouſneſſe, to oppreſſion, or to ſuch other like, to be aduanced either to Honour or Dignity.

Their high titles may ſometimes augment their reputations, ſith ſome times either to mend their maners, or to benefit the Common-wealth; yea, we muſt needs confeſſe, them to be honeſtly come by, that are ſo dearely & truely paid for, but yet all things well conſidered, it is but money

ill

ill layd out to purchaſe a Dignity, whereby to runne the Buyer into infamie, and endleſſe miſerie.

I will not meddle with the Nobilitie of this age, that are well known to be nobly deſcended, as well from ancient as from honorable families, yet there haue bin ſom others, that would faine haue run currant for ſixe ſhillings eight pence ſterling, that if they had beene brought to the Ballance, would haue beene found too light by a great deale more then the common allowance of two graines; but if they had beene tried by the touch, or brought to the Teſt, we might haue ſworn, that all was not gold that gliſtred.

To be vertuous in this madde age were vaine, when vice is altogether graced; I wil raiſe the cry againſt the Courtiers, but if I ſpeake al that is true againſt the Courts of Princes, I ſhal be too tedious in my ſhort ſuruay of abuſes. Only this, Courtiers haue delight, not in vertue, but moſt of them in vice: what are they better for high bloud, high title of honour, ſtately buildings, coſtly fare, rich raiment? all their pleaſures and dignities are but vanitie, vnleſſe endued with the rich robe of vertue: by the ſteps of flattery, moſt Courtiers learne to climb; the Courts of Princes are giuen to fornication, adultery & rauiſhments, which are accounted young Courtiers ſports: in Court they oppreſſe vertue, honeſty ſcorned, innocent men perſecuted, Ribalds preferred, preſumptuous men fauoured, flattery aduanced: Princes Courts are like gardens, where one gathers vertue, the other plucks vice, one ſucks honie, another drawes poyſon.

We doe read that in former ages, this inſatiate deſire of Honour was ſo bridled and curbed that theſe opreſſing practiſes were wel enough preuented & ſo circumſpectly looked into, that no ambitious perſon (cõtrary to the rules of honeſtie) ſhould either by briberie, or anie other manner of corruption, aſpire either to Office or Dignitie.

I could now laugh till my belly did ake, but for angring of my Lady, to ſee ſo many Madona's percht vp, that wee are not able to know a Lady from a Landreſſe, we cannot diſtinguiſh betweene thoſe women that be of honor, from

thoſe

thoſe that are but baſe in parentage, whoſe beſt bringing vp hath beene in waſhing, in ſtarching, in ſcraping of trenchers, in filling the pot, yet not croſſe the ſtreets but in a Coach.

She that treads vpon the ground, or walkes on foot but the length of a paire of Butts, ſhe muſt haue a ſupporter, ſome luſty young Stalliõ to lead her by the arme, or ſhe cãot goe.

They will ride in a coach, though it be to a bawdy houſe and the footman keepes ſentinell at the doore.

Now of mine honeſtie (foole that I am to ſweare) when I my ſelfe was young, and ſhould haue beene ſeene in ſuch ſort, to paſſe through the ſtreets leading a young woman, they would haue thought I had beene conducting of her to ſome Bawdy-houſe.

But ſhould I ſpeake of women in generall (I will not meddle with Ladies of Honour) and I know amongſt the reſt, there bee a number as well of old as young, that are both wiſe & vertuous, who (knowing themſelues to be free from all detection) will neuer be offended with me for ſpeaking the truth, and as many vilde and vicious, both in court and countrey; and as I loue and honour thoſe women that bee good, ſo neuer care to pleaſe thoſe other that be ill. I know againe there be a number, that (of my conſcience) are more honeſt then they themſelues do make ſhew to be, that a man would thinke by their outward appearance, they had made port ſale both of vertue and honeſtie, or what vertue or honeſtie they haue, they doe conceale; but for their vices, they are ſet open to ſhew.

And doth not this deſerue the *Hubbub*, to ſee one of theſe old antiquities, I meane a Lady that is ſo far ſpent in yeeres, that ſhe is ready for the graue, and more wiſdome for her to prouide her ſelfe a winding ſheet, then to ſute her ſelfe in coloured ſilkes, in gawdy attires, to couer her hoarie ſcalpe, with a curl'd-perewig, and to looke out euery day for new faſhions.

When I ſee ſuch a Beldame (that is paſt child-bearing) to be thus youthfully diſpoſed, it puts me in mind of the Prouerb, *That our old horſe would haue a new ſaddle.* And what is becom of that modeſty that was wont to be amongſt young women, when maidens donow grow faſter into impudency and audacious boldneſſe, then they doe into yeeres or ver-

tuous endeauours; when ſhe, that as well in her apparrell as in her behauiour, doth ſhew her ſelfe to be now maſculine, doth then thinke herſelfe to be moſt in faſhion.

Are not our young women, in this age, trained vp from their very infancy, to be as bold, as inſolent, & as ſhameleſſe, as either Ruffian or Roaring boy? If they be once paſt fifteene yeeres of age, if their parents will not giue them husbands, they will prouide themſelues of paramours.

Giue me leaue a little to tell you of the firſt Inſtitution of roaring, becauſe there is ſuch a number of that braue rabble-rowt in euery City, and almoſt in euery Countrey-towne. The firſt roaring was at the Tower by *Roaring Meg* the great ordnance, for they ſtuft her breech with venemous powder, and ſet fire to her touch-hole, and ſhee roar'd. And then the Lyons being ſo neere, they roar'd. And then the Beares of Pariſh garden hearing the Lyons, they began to roare. And the Boyes comming to ſee the Beares, they learned. And euer ſince there hath beene a company of Roaring-boyes.

They were wont to be brought vp in honeſt and vertuous exerciſes, now in wanton idleneſſe, in impudent and immodeſt boldneſſe.

Theſe be fit for the Italian ſlues, not for any honeſt mans vvife.

She that is tongued like a Lawyer in the Tearme-time, that neuer ſpeaks but for profit, ſhe that can dance a ſynque-paace aboue ground, ſo lofty that a man may ſee her ſilken garter: ſhe that can both laugh and weepe Iriſh: ſhe that can ſing come tit me, come tat me: ſhe that can play Ladies-loue luſty Lads, on the Voyall de Gambo: ſhee that hath beene brought vp in the knowledge of tongues, and can ſpeake good Ram-Alley: ſhe that can learne faſteſt to forget ſhame, Why, this is a Minion for a mans tooth; ſhee is fit to bee made a childe-bearing woman: there is nothing ſo much endeauoured amongſt women, as to blaze and ſet forth their beauties, and to this purpoſe they haue deuiſed many artificiall helpes to ſet it forth. And becauſe to haue many Louers to be ſtill hanging about them, which they ſuppoſe to be a teſtimony of this their borrowed beauty (the rather to intice and draw them in) they runne into behauiours of little modeſty. What a number of Knights, and Gentlemens ſons

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in this age, are drawne in by theſe baſe and vile ſtrumpets, to ſpend both body and goods, lands and liues, to pleaſe and ſatisfie his honeſt whore, that muſt haue her face painted, her haire powdred, her lockes curled, her ſilke petticoat embrodered with gold, her gownes of cloth of ſiluer, cloth of gold, and the yellow band and feather, with diuers other daintie deuices: ſo ſtrangely deformed, the Diuell can hardly inuent the like: ſo demeaning themſelues with ſuch wanton countenances and ſhamelſſe geſtures, that they doe manifeſtly make offer (and ſometimes doe giue themſelues for a prey) to thoſe men that are of a baſe and vicious diſpoſition, that will accept and ioyne iſſue with them, till they begin to long for greene plummes, and then they will as quickly abhorre them, as they made ſhewe ſuddenly to loue them, and then he leaues her fit to ſerue a brothell-houſe, vnleſſe ſome baſe-minded groome (as I know ſome ſuch there bee) will take her for a wife, and can bee contented to liue by his wiues bringings in; and theſe be they that do helpe to repleniſh the world with Harlots and common Tweakes.

Cracht Chambermaides the Maſters whore the Seruingmans wife.

She that hath borne a baſtard to a man of note, *ſhe thinks it to be no blemiſh at all to her reputation; nay, ſhe thinkes the better of her ſelfe. I remember I haue read in a French Hiſtory of a Duke of Guyſe, that was well knowen to keepe Monſieur *Grandvyles* wife, who was a Gentleman of great eſtate, and likewiſe deſcended from an honourable Family, who after hee was dead, there grew ſome queſtion of his wiues children, whether they were legitimate and begotten by her husband, or baſtards to the Duke of Guiſe, for ſo the moſt of them were ſuppoſed; the eldeſt ſonne proteſted with a vehement oath, that he had rather be accounted the noble Duke of Guyſes baſtard, then to be reputed cuckold *Grandvyles* ſoone, and in this humour hee forſooke his inheritance, and left it to his younger brother.

** It is holden a credit, to be a baſtard to a great man of fame and note, as this example sheweth.*

Now (of my conſcience) a number of our gallant girles in theſe dayes be of the ſame diſpoſition, they had rather be accounted an Harlot to ſome great perſonage, then an honeſt mans wife. And all things conſidered, they are partly to be excuſed, when ſuch Harlots ſhall be better graced, then the

woman that is honeſt, and my Lady will take her into her owne coach, when Chaſtitie ſhall trudge on foote, and bee ſcoffed at.

Beauty that is ioyned with honeſty is out of requeſt, who doth regard it? and a man were better to ſlander an honeſt woman, then to ſpeake truth of an harlot.

We may call a ſcold a ſcold and it may paſſe without any great perill: but we cannot call a whore a whore, but with danger; for if ſhee be able to put on a ſilken outſide, and to fee a Proctor in the Commiſſaries Court, though ſhee bee a knowne ſtrumpet by the report of all her neighbours, yet we muſt not call her whore, vnleſſe we be able to bring two other eye-witneſſes: and ſhee that is ſo open in her buſineſſe, that ſhe will haue two or three paire of eyes to looke vpon her, is fitter for a cart, then ſhe is for a coach.

Well, bleſſing of his heart yet, that would ſay, *Thought was free*: and when I ſee a woman haue a painted face, with a powdred periwig, her breaſts laide open, her ſtomacke naked, almoſt downe to her nauell to ſpeake truly, I know not what to thinke; but let her be as honeſt as ſhe liſt, theſe are but like Tauerne ſignes, that are hanged out but to call in cuſtomers, and they are indeede the *forerunners of Adultery, Vice, and Villany*. And if ſhee be honeſt that thus ſetteth her ſelfe to the ſhew, yet it hath beene queſtioned, whether chaſtitie ioyned with vanitie, doth merit any commendations or nay: but this is without all queſtion, that this ouer-much affected folly doth liue with no leſſe ſuſpected honeſty: ſhee is but an ill huſwife therefore of her owne credit, that will bring it into a vulgar conſtruction: but as the mouth of Wiſdome hath auowed, that *A wiſe married wife is her husbands glory*, ſo it were much better for a mans own credit, to marry a wiſe Harlot, then a fooliſh honeſt woman: A wiſe Harlot, that can ſhelter her eſcapes with ſuch diſcretion, that the world ſhall neither ſee nor wonder at it; then a fooliſh honeſt woman, who although ſhe be honeſt of her body, yet in her attire and outward ſhew, euery man doth thinke her to be an Harlot. Nature hath not ordained all women to be wiſe, there muſt bee ſome vaine, if it be but to fit the humours of

thoſe men that are no leſſe fond then fooliſh. And as there be in women ſundry kindes of allurements, ſo there be in men as many ſeuerall deſires: for as ſome doe fancie thoſe women that bee gaudy and gariſh in their apparell, and therewithall ſo lauiſh of their eyes, words and geſtures, that they doe promiſe eaſily to be wonne, and doe giue a luſtfull hope to the beholders: ſo another luſteth after her that can ſeaſon her beauty with a ſharpeneſſe of wit, and hath Art and skill to hide a thouſand crafts and ſubtilties, vnder a ſmooth tongue.

Some are ſeene to dote vpon thoſe women, that can accompany their beauties with coy countenances, and ſcornefull words, that hideth not her thoughts, but careleſly ſpeaketh what ſhe thinkes.

But the man that is wiſe, intirely loueth her that is honeſt, ſober, modeſt, that ſo tempereth her ſelfe in all her demeanors, that vertue hath ſeemed to ſettle her ſelfe in her lookes and countenances, and that the graces are there heaped together like a pleaſant poſie, compact and made of many flowers, and that of the moſt faire and excellent in the garden: but where in Gods name ſhould a man goe ſeeke for ſuch a wife? I thinke in *Moores Europia* or in *Terra incognita*, an Iland neuer found.

Or what is become of that age, when ſimple beauty without any helpe of Painters Art, was beſt beſeeming an honeſt woman? when baſhfull modeſtie incloſed in a womans breſt, was the beſt lure whereby to induce honourable reputation? The Diuell hath here ſet another ſnare to catch Ladies and Gentlewomen, which beſides their coſtly clothes, they muſt not content themſelues with good faces of Gods making, but daintie painted faces, fit for painted Apes: now they doe paint with *Indian* excrements, and beſmeare themſelues with *Iewiſh* ſpittle, too baſe and vile to chaſt honeſtie that I doe admire how Ladies and Gentlewomen can affect ſuch loathſome ſtuffe. I thinke one were better ſalute the backſide of an honeſt woman, then the artificiall face of one of theſe painted *Iezabels*.

They were then beloued of the wiſe, of the vertuous, of

the learned; but now by the vaine, by the lewde, and by thoſe Hermaphrodites that are not worthy the name of men, and therefore to ſpeake truely, not worthy of honeſt wiues.

Would you know who was the firſt inuenters of this painting the face, and breſts? It is ſaid, an old Bawd, whoſe beaſtly youth procured her a hatefull age, and ſhee reſembling dame vgly, my Lady *Hard-fauors* chamber-maide, ſhee was ouer-ridden and ſurfeted, all the haire of her head fell off, her eyes were ſunke into her head, her noſe dependant long and ſlender downe to her chinne, ſhee was mouthed like a Plaice from the one eare to the other, her teeth rotten with ſweet meats, and ſtinking yellow, her face and skin like the outſide of ruſtie old bacon, and ſhe ſpits in her hands to make her moyſt, her body, and legges ſwell'd with the dropſie as bigge as a mil-poſt: this neat and curious peece of bawdry would needes be made new and freſh againe, like the bloſſomes of May; her doings and cuſtomers decayed failing, ſhe call'd to counſell three maine pillars of her houſe, which was Miſtris Whore the younger, Miſtris Fructifier, and Miſtris Tweake the elder, and when they had drunke each one a quart of burnt ſacke, their wits were full ripe; and then ſhee queſtioned with them how her ſelfe the olde Maypole of miſchiefe might be repaired, and they inuented the Art of woman painting for the face & breſts, which to this day the women of that Trade doe continually vſe, and I am perſwaded not any other, which how beaſtly, odious, and vgly it is, I leaue to all honeſt women to iudge.

What ſhould a vaine Fantaſticke do with a wiſe woman? No, ſhee that hath her face painted with white and red, ſhee that hath her bands ſtarched with blew and yellow, ſhe that in ſtead of a plume of feathers, can decke his Coxcombe with a paire of hornes, ſhee that can ſympathize with him in his own folly, ſhee is fit for him, there is neither pot broken, nor water ſpilt betweene them, there will be a good accordance, it were pitty the banes ſhould be forbidden.

We were wont to ſay, it was a wiſe childe that did knowe the owne father, but now we may ſay, it is a wiſe father that

doth know his owne child. I proteſt, I doe not know a diſhoneſt woman in *England*, nor in *Ireland*, of mine owne experience, but if we may giue credit to reports, or beleeue what they themſelues doe make ſhew to be by their outward appearance, there were neuer ſo many, and the trade is become to be ſo vniuerſall, that they cannot thriue the one by the other; their gettings doe but ſerue to ſhift off the time, till they become to be ſome foure or fiue and thirty yeeres of age, & then if they doe not turne Bawd; they muſt either be turned into ſome Hoſpitall, or end the reſt of their life in a Spittle.

But this plenty of Harlots hath done ſome good in the Common wealth, it hath much abated the price of Bawdry; for now a whoremonger may haue his pot of Ale, his pipe of Tobacco, and his pocky whore, and al for his three pence, and that almoſt in euery by-Lane. A happy thing for poore Knights, that the market is thus beaten downe: for one of theſe high priz'd Harlots, that muſt haue her ſilken gownes, her guarded petticoates, her embroydered ſmockes, her needle-worke edgings, her powdred pery wigs, and her coſtly Cates, ſhe is able to vndoe a whole halfdozen of Knights, one after another.

She will make him to ſpend his Reuenues, to ſell his land, to diſinherit his poſterity, and his whole eſtate to be euermore doubtfull, and ſtill in danger of burning.

She will leaue him ſo weake in his purſe, ſo feeble of his body, and ſo rotten in his bones, that the ſouereignty of his Tobacco will neuer be able to cure him.

I cannot tell how I ſhould paſſe ouer theſe matters without giuing the *Hubbub*, but let vs now looke into the apparrell that is vſed, and that as well by men, as by women.

There is nothing whereby a man may more readily iudge of the inward diſpoſition of the minde, then by the outward ſhew of apparell. Our words, our behauiours, and our outward attires, they are all tongues to proclaime the inward diſpoſition, either of men or women: for there is no doubt but that a phantaſticall attire is a plaine confirmation of a phantaſticke minde.

But if I had as many mouthes, as *Argus* had eyes, I should yet want words to expresse the foolerie of new fashions, the onely cloke whereby to patronize the franticke humors of this madding age, is the multitude of madde men that doth vse them, which now by custome are growne so familiar, being practised by the multitude, that if they were acted but by a few in number, I thinke that if they themselues did but stand by to behold them, they would account them to bee worse then madde, that did so much affect them: but yet in this deformitie of fashions, it is commonly seene, that wisemen doe sometimes follow fooles.

But of all occupations, I will blesse my selfe from being a Taylor, especially to any of those of the decayed Order: for when the Taylor hath spent his wits to fit him in the new fashion which he must fetch from France, Flanders, Italy, Spaine, & that he hath shewne his skill in cutting, pressing, printing, racing, garding and stiching, yet he weares he hath spoild his garment: And I cannot chuse but laugh, to thinke how the poore Taylor must indure to bee call'd Rogue, Rascall, Foole, Asse, Prick-louse, Botcher, Bungler, and to suffer the worshipfull Knight *Sir Giles Goosecap*, to rage, to raile, and to sweare that his garment is marr'd, hee hath cut it too long, too short, too wide, too straight and he must be contented to indure all, and glad to get him home with his bill in his pocket, not daring to aske his money for a twelue-moneth after. For a womans Taylor, the best way to please my Lady, is to haue some interest in her Chambermayde.

It would bee tedious to set downe what meanes hath bin vsed to draw in money for the supply of wares, what great summes of money haue bin raised from the pride and excesse that hath bin vsed as well by men, as by women, in their garded garments, their coloured silkes, their gold and siluer lace, and their such other superfluities: If these exactions were now looked after, I thinke it would draw deep, when Cloth of Gold is thought too simple, vnlesse it be ornified with some rich imbroydery, either of gold or Pearle, for otherwise, he that his fathers best coat was but of home-

spunne

ſpunne cloth, doth diſdaine to weare it.

Pride is now become the mother of deuotion; for it driueth a number to Church, that goe thither more to ſhew their brauery, and to ſeeke precedence, then they do to ſerue God. The Sabboth day, which the Almighty himſelfe hath commanded eſpecially to be kept holy, that day aboue all the reſt is moſt prophaned, and God is more diſhonoured with this monſtrous ſinne of pride vpon the Sabboth day, then he was when *Lucifer* was firſt depriued from the ioyes of heauen.

If we keepe our dores ſhut vp during the time of the Sermon, we thinke we haue done enough. And there is a prouident care had (if it were as carefully obſerued) that no Victualler in the time of Diuine Seruice ſhould retaine in his houſe any drinking or diſordred company.

Doe but now finde me out the Tauerne, the Inne, or the Alehouſe, where God is more diſhonoured on the Sabboth day, then he is in the Church it ſelfe, and then at that very time whilſt the Preacher is in the Pulpit.

Looke but vpon the abhominable pride that is there to be ſeene, and thou wilt ſay, it is fitter to prophane the Temple, then to doe God honour. The pride of this age is greater then euer it was, both in Nobles, Knights, & Gentlemen, and as well in thoſe that ſhould giue good example, as teach precepts, in high and low, rich and poore, all ſorts, all degrees, are exceſſiuely proud: and as it were in deſpight of Religion, to attire and pranke vp our ſelues in that pompe and exceſſiue pride, as were fitter for a Brothell-houſe, then for the houſe of God. *O damned pride a maine ſtep to Hell.*

I would not bee thought to be too generall in my words, for God defend but there ſhould bee many good and godly diſpoſed perſons that doe frequent the Church, that are no leſſe zealouſly inclined then godly deuoted: yet he that ſhould duely conſider of the exceſſe that is vſed in ſuperfluous vanities, would rather iudge them to be the markes and monuments of a people that neuer heard of God, then to be in vſe & cuſtome amongſt Chriſtians when they be ſeruing of their God.

We goe to Church indeed vpon the Sabboth, and we ſay it is to ſeeke Chriſt, but it is to ſeeke precedence, to diſpute of dignities, to ſtriue for places, to contend who ſhall goe before, and who ſhall follow after, and therefore to mocke Chriſt rather then to ſeeke him.

Chriſt is to be ſought in lowlineſſe of heart, and humbleneſſe of minde: we muſt ſeeke him in feare and trembling, in mourning garments, lamenting and bewayling our ſins: and therefore let thoſe counterfet hypocrites chuſe whether they will be angry or pleaſed, for I will laugh at them, and giue them the *Hubbub* too, that will ſay they goe to ſeeke Chriſt in pride and preſumption.

We reade in the holy Scriptures of three wiſe-men that came to ſeeke Chriſt, (the Papiſts would haue them to bee three Kings) but did they come in any pompe or pride to ſeeke him? It is written, they gaue him guifts, Gold, Frankincenſe, and Myrrh: and this (in the opinion of moſt learned Diuines) was preordained by God himſelfe to relieue the neceſſitie of *Ioſeph* and *Mary*, who were then preſently to flie into Ægypt for the ſafety of the childe *Ieſus*, whom *Herod* did ſeeke to murther.

We doe read of *Zaccheus*, that came to ſeeke Chriſt, and he was driuen to climbe a Figge-tree, but to get a ſight of him: the text ſaith he was rich, but his apparell could not be ſumptuous, that was fit to climbe a tree.

We read againe of the Virgin *Mary* her ſelfe, that for three dayes together had ſought Chriſt, whom in the end ſhee found amongſt the Doctors in the Temple: but doe you thinke ſhe rode all this while in a Coach, that ſhe went thus to ſeeke him?

Chriſt himſelfe came to ſeeke vs when we were loſt, nay when we had loſt our ſelues, and were ſold vnder ſinne: but when he came to ſeeke vs, and ſo ſaue the world, did he ſhine in ſilke, or gliſter in gold?

How is this world changed? We cannot now goe to ſeeke Chriſt, but we muſt be clad in ſilke, in Sattin, in Veluet, in cloth of Siluer, in cloth of Gold. Euery vnworthy Madam, that her mother hath trudged many a mile on foote to goe

to market, ſhee cannot now goe to Church but in a Coach, If it be but the length of a Bowling Alley.

The ſixe dayes that God hath left vnto vs to followe our worldly buſineſſes, wee miſ-ſpend them with many foule abuſes; but the Sabboth day, that we reſerue onely to ſhew our pride.

Thus vnder pretence of going to Church to ſerue God, We goe to Church to mocke God, and our comming home from the Sermon, doth rather ſhew vs to be returned from the celebration of thoſe filthy ceremonies which in the old time were ſolemnized in Rome to the honour of *Flora*, then to come like Chriſtians with any ſigne of repentance, or ſhew in amendment of life. We goe to Church as we vſe to take Tobacco more for cuſtome and good companies ſake, then for any good it doth vs.

Could we but now marke what paſſe this age of ours is growne vnto: this age of ours, I ſay, that doth make ſo great ſhew to profeſſe Chriſtianitie: we are all now for pride and pleaſure; but let vs take heed, for pleaſure is but the forerunner of miſery and paine, and pride that hath depriued the Angels from the ioyes of heauen, is now growne ſo ſtately, that ſhe muſt haue her ſwindge, ſhe will not be reproued.

Vertue cannot indure to be pent vp in the mindes either of men or women, that doe ſo far exceed and ſupet-abound in vanities.

Amongſt thoſe things that our Auncеſtors did euer obſerue as notes whereby to know a harlot, there was none more ſpeciall then the gawdy and gariſh garments.

Salamon againe, he ſetteth downe the bold audacious woman to be a bird of the ſame wing; then what ſhall we ſay to her that carries all theſe markes about her, that is both light and vaine in her apparell, and that is both impudent and ſhameleſſe in her demeanor: this woman hath loſt her euidence, and ſhe hath nothing to ſhew for her honeſty.

There is mention made of a Canon, whereby it was ordained, that if a woman had paſſed through the ſtreets attired like a Harlot, howſoeuer ſhe had beene wronged by any man, or violently aſſailed, ſhe ſhould haue had no aduantage

Aagainſt him by Law. But if that Canon were now in force, our ſtreets would neuer be without great quarrels; for their damnable new inuented faſhions do ſhew themſelues to be no leſſe then monſters. Me thinkes it were good therefore, and as well for men as for women, to determine with themſelues how they would be accounted, and ſo to ſute themſelues in their apparell accordingly.

Let men ſhew themſelues to be like men, that doe now ſhew themſelues like women, to looke like Maid-marrian in a Morris-dance, fitter for a Sempſters ſhop, then to fight for a Countrey.

Our nicitie hath brought into obliuion, the examples left vnto vs by our auncеſtors, they vſed none of this tricking, and this trimming vp of themſelues, this frizling of haire, this curling of lockes, this ſtarching with blew, with yellow, and with all the colours in the Rainebow, their beſt painting ſtuffe was duſt wel tempered with ſweat, the true monument of Trauell, of Labour, of Induſtry, and of Action.

Now for women, ſhe that powders her Periwigs, ſhe that paints her face, ſhe that laies opē hir breaſts, ſhe that beſpots her ſelfe with patches, and layes her ſelfe naked, ſhameful to thinke on, ſhe that diſguiſeth and deformeth her ſelfe euery day with new faſhions, if this woman be honeſt, wherefore ſhould ſhe doe theſe things, vnleſſe of purpoſe, becauſe ſhee would be thought to be a harlot, but if the woman that doth thus diſguiſe her ſelfe doth not want a little honeſty, I am ſure ſhe wants a great deale of wit.

Their excuſe is, if vve ſhould not followv the faſhion, none vvould regard vs: So they goe toh ll for faſhion ſake they care not.

Theſe vanities of vanities, what are they elſe but the traps and traines of hell: and whilſt the body is thus pranked vp in pride, the poore ſoule goes thred-bare, and being made play-fellow with the bodies wantonneſſe, ſhee neuer feeleth her owne euill, but that euill only which the body endureth.

But alas how few are there now left to tell the vpright and plaine dealing of our Anceſtors, what care they had of the common good, how prouident they were to reforme theſe ouer-exceeding vanities; but how few are there now that would either harken or regard it, or would either preſident or follow their examples?

Or what ſhall become of after ages? What example of goodneſſe ſhall we leaue to our poſteritie? The younger ſort can but learne by tradition, what they receiue by example from their Elders: and what can they heare or ſee either at home or abroad, that is not altogether vaine and vnlawfull? And beſides the frowardneſſe of their owne natures which ſtill are ready to all impiety: they haue within doores the example of their Parents to encourage them, that do thinke the readieſt way to preferre their children (but eſpecially their daughters) is to bring them vp in inſolency and impudent boldneſſe. And how is it poſſible that the daughter ſhould bee chaſt, that is not able to number her mothers fooleries, nor to caſt a true account of all her vanities, ſometimes perhaps of her adulteries.

We ſildome ſee grapes on thorns

If men and women ſhould but degenerate from the rules of vertue, as faſt the next age, as they haue done, but within the compaſſe of our owne memories, they that ſhould liue to ſee it, may bid adue to all vertue and honeſty.

Democritus made himſelfe merry with the follies of his time, but he could not haue halfe the ſport to laugh at, that our Age now affordeth: the ſinnes of thoſe times were but dull, dumpiſh drowſie, they were not halfe ſo quicke ſpirited as now, that are become to bee more capering, more actiue, more nimble, and farr exceeding in agillitie, ouer they weare in former ages.

When *Alexander* kill'd his *Clytus*, drunkenneſſe would rather haue drawne teares from *Heraclytus*, then laughter from *Democrytus*; but it is now become to be more familiar, more conuerſant, more ſociable, and drunkenneſſe is now a continuall company-keeper in euery Tauerne, in euery Inne, and in euery Ale-houſe.

A Drunkards life is moſt wretched, and his end is commonly moſt fearefull and damnable, as nine in one Shire haue made a lamentable example, the yeere 1617. He that firſt inuented that vſe of drinking healths, had his

But the baſe bruits that doe frequent theſe places, are not worthy the laughing at, I will therefore goe ſeeke out better company.

There is no feaſtings, no banquettings, nor merry meetings, but if it be not ſolemnized with a company of drunken ſots, that before they be ready to ſay grace after meat, if ſome of them be not carried away drunke to their beds, the

coſt is but caſt away, it is not worthy to be called a feaſt. In former ages they had no conceits whereby to draw on drunkenneſſe, their beſt was, I drinke to you, and I pledge yee; till at length ſome ſhallow witted drunkard found out the Carowſe, which ſhortly after was turned into an hearty draught: but now it is enioyned to the drinking of an health an inuention of that worth and wothineſſe, as it is pitty, the firſt founder was not hanged, that we might haue found out his name in the ancient record of the hangmans regiſter.

braines beat out vvith a pottle pot: a moſt iuſt end for inuenters of ſuch notorious abuſes And many in pledging of Healths haue ended their liues preſently, as example lately in London.

The inſtitution in drinking of an Health, is full of ceremony, and obſerued by Tradition, as the Papiſts doe their praying to Saints.

He that beginnes the health, hath his preſcribed orders: firſt vncouering his head, hee takes a full cup in his hand, and ſetting his countenance with a graue aſpect, hee craues for audience: ſilence being once obtained, hee beginnes to breath out the name, peraduenture of ſome Honorable Perſonage, that is worthy of a better regard then to haue his name polluted at ſo vnfitting a time, amongſt a company of Drunkards: but his health is drunke to, and hee that pledgeth, muſt likewiſe off with his cap, kiſſe his fingers, and bowing himſelfe in ſigne of a reuerent acceptance; when the Leader ſees his Follower thus prepared, hee ſups vp his broath, turnes the bottome of the cup vpward, and in oſtentation of his dexteritie, giues the cup a phillip, to make it cry *Twango*. And thus the firſt Scene is acted.

The Ruffingly order of drinking healths, vſed by the ſpendalls of this Age

The cup being newly repleniſhed to the breadth of an haire, he that is the pledger muſt now beginne his part, and thus it goes roun throughout the whole company, prouided alwayes by a canon ſet downe by the Founder. there muſt be three at the leaſt ſtill vncouered, till the health hath had the full paſſage: which is no ſooner ended, but another begins againe, and hee drinkes an Health to his *Lady of little worth*, or peraduenture to his *light heel'd miſtris*.

By theſe drunken deuices, God is diſhonoured, and that loue which in thoſe drunken fits they pretend to any man to bee deteſted and abhorred; yea, the prayers that a drunkard maketh vnto God, are rather to be derided, then belee-

ned; but the woman they would ſeeme to honour by drinking her Health, is thereby diſhonoured, diſgraced and diſcredited; for Drunkards are ſildome ſeene to reuerence any woman, either for her vertue, or for her honeſty, but are more apt to ſlander thoſe that neuer deſerued it.

Let vs a little define Drunkenneſſe. Drunkenneſſe is a vice which ſtirreth vp luſt, griefe, anger and madneſſe, extinguiſheth the memory, opinion and vnderſtanding, maketh a man the picture of a beaſt, and twice a childe, becauſe he can neither ſtand nor ſpeake. Drunkenneſſe is the mother of outrages, the matter of fable, the roote of crimes, the fountaine of vice, the intoxicator of the head, the quelling of the ſenſes, the tempeſt of the tongue, the ſtorme of the body, the ſhip-wracke of chaſtity, loſſe of time, voluntary madneſſe, the filthineſſe of manners, the diſgrace of life, the corruption of the Soule; if there were no more to be ſpoken againſt it, me thinkes this ſhould be enough to deterre any Chriſtian heart from this beaſtly ſinne.

I would I had now a chaire with a backe and a ſoft cuſhion, that I might ſit me downe to laugh at the whore-maſter: but eſpecially at him that they call *Senex Fornicator*, an old Fiſhmonger, that many yeeres ſince ingroſt the French pox, the which although he ſometimes vſed to vent in ſecret amongſt his friends; yet hee will not ſo diſfurniſh himſelfe, but that he will reſerue ſufficient for his owne ſtore, and the rather to conceale his commodity in priuate, and would not haue it to be openly knowen, he ſhelters them vnder ſtrange deuiſed titles; ſometimes he calls them the Gowt, ſometimes the Sciatica, and thus diſguiſing them vnder theſe falſe applyed names, he ſhamefully ſlandreth and belieth the pox.

There be ſome others yet of a better diſpoſition, that doe deteſt this fraudulent manner of dealing, that when they haue made ſome pretty ſhift to get the pox, they do ſet them forth to open ſhew, and finding them to be ſociable, familiar and conuerſant amongſt Knights and Gentlemen, will grace them with a wrought night-cap, yet not in any deceitfull manner, whereby to couzen his Maieſties ſubiects, but will ſo lay them open to euery mans view, that you ſhall ſee their true

He ſhall not bee accounted a Gentleman, if that he doth not carry this marke of the pox about him and you

shall commonly knowu him, for hee goeth as though he trod on egges, and he neuer rides on a trotting horſe.

true pictures in diuers parts of the face, but eſpecially at the noſe: he doth not ſo hide them, but you ſhall diſcerne them by his complexion, by his ſnuffling in his ſpeech, his noſe is commonly as flat as a bowling-alley, by his very gate as hee paſſeth and repaſſeth by you. If a Dogge doth chance to hit him ouer the ſhinnes with his taile, he cries *Oh*, and perhaps, raps out an oath or two.

You ſhall neuer ſee him play any match at the foot-ball, or to win any wagers at running, or leaping; he may ſomtimes dance the meaſures, but theſe Carrantoes and Scottiſh giggs are out of his element: heere is plaine dealing, and it ſhould ſeeme theſe poxes are honeſtly come by, when they are not hidden, but are thus layd open to euery mans view.

But ſoft and faire, let mee now pauſe a little, for it ſtands mee vpon to take good heede how I raiſe the crie againſt the Blaſphemer, hee that will ſnarle and ſwagger, as though hee meant to kill the olde one; hee that will rumble out oathes like thunder or canon-ſhot, and will ſometime burſt into ſuch a vaine of ſwearing, as if hee meant to make the powers of Heauen to ſhake and to tremble. They haue ſuch excuſes for their ſwearing; firſt, it graceth their ſpeech, & is an ornament to their phraſe. Secondly, it is a generall cuſtome, the moſt part vſe it, and few or none refraine it. Thirdly, they doe it from no bad minde, no wicked intent. Laſtly, if they doe ſweare, they are but ſmall oathes, and therefore to bee borne withall: but looke vnto it wicked blaſphemer, if God be not mercifull, thou wilt finde none ſo little but deepe enough, none ſo light but heauy enough, none ſo ſmall but great enough to ſend thee downe into hell. Heere you may ſee what theſe damned forſworne Diuels of hell pretend for their diuelliſh act of ſwearing.

A ſtrange ſtory and true.

But I care not if I tell you a hiſtory, which was many yeers agoe written in a ſtrange language, but now lately tranſlated out of Eſſex into Engliſh, and thus it followeth.

There was ſometimes a father that had three ſonnes, who at the time of his death, bequeſted by his will his whole eſtate, as well of lands, as likewiſe of goods and chattells, to that one of the three, that by reaſonable demonſtration

could proue himſelfe to be moſt degenerate and declining, as well from humanitie, as from honeſty.

After the death of this well-diſpoſed parent, his three ſonnes appointed a day of meeting, to determine of their fathers bequeſt when comming together, the eldeſt brother in a ſhort *Exordium* deliuered his fathers determination, how hee had diſpoſed his whole eſtate onely to him that could prooue himſelfe the moſt diſhoneſt, the which (ſayd he) I hope I ſhall neither need to ſpend many words, nor to bring better teſtimony, then what your ſelues doe know, and of your owne conſciences will award in my behalfe.

The firſt ſonnes ſpeech.

To ſpeake then to the purpoſe: I am well known to you both, to be a common whore-maſter, that doe wholly encline my ſelfe to follow Ha.lots, that doe ſpend, ſquander and conſume my time (day by day, and night after night) my goods, my body, my life and my lands, in Brothel-houſes, amongſt Bawds and Harlots, that are the very ſincks of ſinne; yea, all I haue, or euer ſhall be worth, ſo dearely doe I loue theſe proſtituted beaſtly queanes, that I cannot ſleepe quietly in my bed for thinking of them; that as *Salomon* hath ſaid, doth carry death and damnation about them; Theſe be they that I haue ſo dedicated my ſelfe vnto; that neither the feare of God, the ſhame of the world, nor the admonition of friends is able to reſtraine me; whom neither the loue of an honeſt wife, the naturall care of dutifull children, nor the ſting of a guilty conſcience, can any whit at all mollifie. Tell me now, where ſhall you finde amongſt men a villaine more ſtained and polluted with loathed filthines, or more to be deteſted then is the whore-monger? If any of you two can ſhew your ſelues to be more degenerating from honeſty or humanity, I yeeld vp my right, I make no further claime.

VVhores are the Diuels hacknies and let to none but his owne ſeruants.

The ſecond brother being now to ſpeake for himſelfe, began in this manner:

The ſecond brothers ſpeech.

Brother, I acknowledge all that you haue ſaid to be true, and I confeſſe the whoremonger to be a moſt vicious villaine amongſt men: but you haue yet ſhot ſhort of the marke you aymed at; for you are not ſo much enclined to follow that

filthy appetite of whoredome and adulterie, but I am as much and more addicted to base and beastly drunkennesse, base and beastly I may well tearme it, for there is nothing whereby to distinguish a man from a beast, but the vse of reason: for as man hath his being so hath a beast: man hath sense and feeling, beasts haue both: man hath life, beasts haue the like: but man hath the gift of reason, onely euidence he hath to shew that he is a man and not a beast. Now a drunkard hath lost his euidence, for he hath neither the vse of reason, of wit, nor of honesty; he is fit for no good company, nor godly exercise amongst men; and amongst beasts, he is more loathsome and filthy then is a hog, that amongst beasts that are filthy, is yet the most filthy. Yea, there is nothing so pleasing vnto me as the pot & tobacco-pipe, which makes me haue a great paunch, my face set with rich carbuncles, my nose pimpled like holly-berries, there is no newes so welcome, so pleasing, as *Come shall we goe drinke*, for a cup of old march beere and a cup of sacke, will make my nose the riper: and this is my delight from day to weeke, and from weekes to yeeres, and herein I take my whole delight.

A Drunkard is a beast and no man.

This (I hope) may then suffice, that although the whoremaster be a creature that is most to be detested and abhorred amongst men, yet the common drunkard, being a beast, and no man, is most digressing, as well from the bounds of humanitie, as from the rules of honesty: and therefore as our prouident father hath by his will determined, the inheritance must be mine.

The yonger brother, that was now lastly to speake, began in this manner:

The third brothers speech.

Brother whoremaster, and brother drunkard, I haue heard the allegations that you haue hitherto alledged for your selues, and I haue had much adoe to forbeare swearing: yet thus farre I concurre with you both, that the whoremonger amongst men is the most vicious, and therefore the most to be abhorred and detested: and the drunkard I doe thinke indeed to bee a filthy beast, not worthy to beare the name of a man: but if your owne positions be good, the inheritance is

mine. But brother whoremaſter, you thinke to carry away the prize, becauſe you are the moſt lothed creature amongſt men: And brother drunkard, you thinke to defeat mee, becauſe you are the moſt filthy amongſt beaſts; but I tell you in few words, and a little thing would make me to ſweare, the right is mine, and I will haue it, that am neither man nor beaſt, but a damned Fiend of hell, a Diuell incarnate, accourſed by Gods owne mouth. Zowndes, a common blaſphemer is a creature more pernitious, then either man or beaſt.

A Blaſphemer is a limbe of the Diuell.

It is I that doe ſet that tongue, which by the right of creation ſhould be the trumpet to ſound forth the glory of God I doe make it the inſtrument to prophane and blaſpheme his holy name; to ſweare by his wounds, and by his blood, by his heart, by his guts, by his ſide, by his body, by his ſoule.

Can any Diuell of hell ſhew himſelfe to be more aduerſe? Giue ouer therefore your further claimes, for the inheritance belongeth to me, it is I that am bondſlaue to the Diuell, a fire brand of hell, a wretch that is moſt accurſed, it is I that am all this, and therefore it is I that muſt inherit.

Thus farre my Hiſtory, and I thinke of my conſcience this laſt of the three brethren had the beſt right to that his father had requeſted, for amongſt the ſonnes of men, there is not a more accurſed, then is the blaſphemer.

But now it is accounted a Gentleman-like humor in him that can ſweare *extempore*, for matters of no moment, and they ſay it is a ſigne of courage: but to ſpeake the truth, it is a ſigne that he is a reprobate wretch, forſaken of God, that doth vſe it: and as his life is deteſtable, ſo his death will bee damnable.

What ſwearing and forſwearing againe amongſt Marchants, amongſt Shop-keepers, and amongſt all manner of Tradeſ-men, in buying, in ſelling in bargaining, in promiſe-making, & yet what little regard in the keeping of an oath? We ſweare by the liuing Lord, by the power of God, the eternitie of God, the maieſtie of God, the life, the death of God; then we deuide our God, to rend him in ſunder with whole volleyes of oathes, as his heart, his bloud, his fleſh, his

ſides, his wounds, his hands, his nayles, his feete, his toes, and all the parts of his precious body: a wicked impudent age, that any people vnder the face of heauen ſhould dare to preſume thus to ſweare and forſweare our ſelues, regarding not our oathes, hauing ſtore of Gods iuſt iudgements on ſuch wicked blaſpheming wretches daily ſet before our eyes for examples vnto vs, and wee regard them not, neither amend our ſinfull liues.

The Turkes and Infidells are more reſpectiue to obſerue an oath that they doe make in the name of their *Mahomet*, then we that be Chriſtians, when we ſweare by the name of the liuing God.

Our Gallants haue deuiſed ſtrang oathes, moſt feareful to name, ſuch as were neuer inuented, but by ſome damned forſworne fiend of hell; and when they are at gaming, to heare them thunder forth theſe oathes, would make a Chriſtians heart to tremble: Nay, he is thought to be but an vnthrift, that will not forge, faine, flatter, ſweare and forſweare for his owne aduantage.

The breaking of an oath that is made betweene party & party, is accounted to be no periurie: nay, whole millions of oathes that are vowed in the performance of promiſes, that are neuer kept, is accounted no diſhoneſty.

If mens words, and deeds, and thoughts, did concurre in one, we ſhould vndoe the Lawyers, neither ſhould we need ſo many Scriueners to write obligations.

I my ſelfe doe know a great number of men in the world, that are called honeſt men, yet I know but a very few, (if it were vpon a payment of money) but I had rather take his bond, then his booke-oath.

An vngracious age of ours is the ſame, that if we forbeare from doing euill, it is more for the feare of puniſhment, then for the loue of vertue.

Mens honeſties are now meaſured by the Subſidy-booke; he that is rich is honeſt, and the more a man doth abound in wealth, ſo much the more he doth exceed, and that as wel in honeſty, as in wit.

Hee that hath great friends, hath no faults; but he that is

poore (if he be honeſt) I warrant him he will neuer be rich, for the time doth not ſerue for men to gather wealth by any honeſt precepts.

We doe looke aſcew at vertue, when vice ſhall be ſaluted with cap and curteſie; and Arts and Sciences muſt now dance attendance, and waite vpon ignorance: and hee that cannot ſomtimes greaſe a foole with praiſes, may (peraduenture) die wiſe, but neuer wealthy.

We purchaſe lands, and we build vp houſes with the ruines of the Church, with the ſinnes of the people, with the ſweat of othermẽs browes, with periury, with bribery, with oppreſſion, with extortion: it makes no matter how we get, nor how we liue, when at the time of our death, we may haue an Epitaph, or a Funerall Sermon, when amongſt a thouſand ſinnes that we haue committed, euen ſhamefull to be ſpoken, yet if we haue done but one good deed bee it neuer ſo little, yet it ſhall be deuulgated and extold in a greater meaſure, then that of *Curtius*, when he offered himſelfe into the deuouring gulfe for the ſafety of his Country: yet whilſt we liue, we doe make ſhew to haue great regard to our good names, that haue no care at all to our conſciences: We daily ſee the rich Landlord doth grinde the faces of the poore Tenants by cruell oppreſſion, extortion, miſerable ſeruitude: for the poore Tenant muſt be at command, vnder his moſt Tyrannous Landlord. This proud deformed wormes-meate, that whores, drinkes, playes, ſweares, and ſwaggers, that conſumes body and ſoule, lands and life, nay hee will vndoe a whole hundred of honeſt poore men, to maintaine his deteſted and loathed appetite. But looke vnto it, thou whoſe guilty conſcience doth tell thee thy faults are apparent and God doth heare the cry of the poore, who daily heapeth curſes vpon thy vicious ſoule, for thy cruelty too largely executed vpon them.

But they are worthy to haue the *Hubbub*, and to bee well laughed at, that cannot cut out their owne conſciences, either little or large, ſhort or long, or of what ſize or faſhion they liſt: they may learne of the Wolfe, that being inioyned by his ghoſtly Father to faſt, and for foure & twenty houres

to eate no more fleſh then in his conſcience did exceed the value of three halfe-pence; the Wolfe departing homeward, meeting with a ſheepe and a lambe, valued the ſheep in his conſcience to be worth a penny, and the lamb a halfe-penny, & ſo with a ſafe conſcience he deuoured them both: And he that will liue in this world, and cannot learne of the Wolfe to ſquare out a large conſcience, will neuer grow fat.

The wolfes conſcience and the Iuſtices are much alike.

It is but our owne denying or miſdenying, that makes or marres the matter. A ſtrong faith helpes all: the leſſon is not new, *Crede quod habes & habes*, the Prieſt taught it long agoe to a younge ſcholler that came to borrow his houſe.

But it is a pretty thing this conſcience, I confeſſe, and it is good for a man to carry about him, when he goes to church; but he that doth vſe it in Faires or Markets, wil die a begger, ſayes this wiſe world.

I am moued with commiſeration toward the poore Country-man, that dwels too neere him that is rich, whom he ſhall find to be ſo ſharpe ſighted, that he ſhall reape no commoditie, but he will haue both an eye and a longing to it: and then if he be denyed, the poore man ſhall finde himſelfe ill neighboured. Would you haue a preſident; I will not be curious: There was ſometimes a poore Farmer, who dwelling neere a Gentleman, a Iuſtice of peace, that would haue bought a yoke of Oxen, which this Farmer, could not ſpare, and therfore vpon neceſſitie was driuen to make deniall; wherevpon Maſter Iuſtice conceiued ſuch diſpleaſure that after this repulſe, the poore man found himſelfe to bee continually croſſed and diſturbed, and from time to time, ſo many wayes wronged, that he came to this Gentleman to ſeeke Iuſtice, whom hee found ſtill to be rather ſupporting thoſe that did oppreſſe him, then ſeeming any wayes to render him right: but perceiuing at the length the truth from whence it grew, in a ſubmiſſiue manner he came to Maſter Iuſtice: Why (ſaid the Iuſtice) doe you thinke mee to bee your enemy? Alas (ſaid the Farmer) I doe feele the ſmart of it, and am come in this humble manner to beſeech your good will: Why then (ſayd the Iuſtice) you ſee I can bite thongh I doe not barke. I doe ſee and feele it (quoth the Farmer)

But although the Countryman cannot ſpare his Oxe, yet the Iuſtice often hath the horne.

Beware the Iuſtice, Country may.

Farmer) but Sir, if I had a Dogge of that condition, I proteſt I would hang him as ſoone as I came home.

There be many ſuch curs in the world now in theſe daies, that can both bite and whine, many of them more regarded for the authority they beare, then for any goodneſſe is in them: but I will now giue the *Hubbub* to him that will buy an office: and yet I thinke the buying of an office, and the buying of a dignity are much a like, they are both attained vnto by corruption. And vertue betweene them is betrayed, and bought and ſold for money; but ſince offices hath bin ſet to ſale, to *Quincunque vult*, the Prince and Common-wealth hath bin the worſe ſerued.

The time hath bin when he that would ſeeke to buy an office, was thought vnworthy to beare an office, but the buying and ſelling of offices, and the giuing & taking of bribes, are two pernicious euils: and that Common-wealth may be thought moſt bleſſed, where offices are giuen to the vertuous, but not ſold to the rich, that doe ſeeke by their money but to oppreſſe vertue. There is not a more dangerous thing then to put an office into his hand that is both wiſe and wicked, or to arme him with power & authority that is of a couetous diſpoſition; the eye of wiſdome, that in former ages would looke into theſe enormities, was very vigilant and carefull to preuent them, and prouided Lawes, whereby to bridle (not onely theſe) but diuers other abuſes, which from time to time were hatched vp.

Lycurgus made a Law againſt drunkenneſſe, *Auguſtus Cæſar* againſt pompous buildings, the *Lucanes* againſt prodigality, the *Lacedemonians* againſt exceſſe in apparell, the *Ægyptians* againſt whoredome, the *Thebanes* againſt negligent Parents, that brought vp their children in idleneſſe and inſolency. And God be thanked for it, wee want no good Lawes in *England*, whereby to reſtraine all manner of abuſes; but the examples of a godly life, in thoſe that ſhould miniſter the due execution of thoſe Lawes, would be more effectuall then the Lawes themſelues; but ſome of them are rather inclined to their owne priuate profit, then the publique commodity, and can be contented to tolerate in others,

The golden Law is the beſt.

thoſe

thoſe vices that themſelues are addicted to.

Iuſtice is made blind by bribery and authority daily abuſed.

In the olde time they vſed to picture Iuſtice blindfold, with a vaile before her eyes, ſignifying, that Iuſtice ſhould not ſee the parties betweene whom ſhe was to diſtribute, but ſhould performe her office with equitie and right, without any reſpect of perſons, but now they haue put her eyes quite out, and haue likewiſe made her deafe, ſhe can neither heare nor ſee. I thinke they haue pickt out her eyes with Capons, that were wont to be brought vnto her by couples, and ſometimes by halfe dozens: I cannot ſay how ſhe ſhould be come to be ſo deafe, vnleſſe by the neighing of Coach horſes, or the rumbling of Coaches: And Iuſtice hath her eares many times poyſoned with vngracious tales that be whiſpered vnto her: or how it comes to paſſe I know not, but blind & deafe they haue made her, ſhe can neither heare nor ſee the pride, the adultery, the drunkenneſſe, the bawdery; the bribery, the popery, the impiety, ſhe cannot ſee a Recuſant, a Prieſt, a Papiſt, a Ieſuite, our abhominations runne currant, without controulment, for a laſſe Iuſtice is bereaued of the vſe of her ſenſes, ſhe can neither heare nor ſee.

She can a little ſmell, and ſhe can ſometimes vent a horſe, a hawe, a hogſhead of wine, ſugar, ſpice, fleſh, fiſh, fowle, or any thing that comes vnder the name or title of a preſent.

She cannot indure the name of a bribe, he that offers her a bribe, ſhe thinks him a foole, but for preſents let them bring them till their backs do ake, ſhe will make them more weary in giuing, then ſhe will be in taking.

I would be glad to fortifie my ſpeeches with ſome example, although not of the time preſent, yet of the time paſt, and I remember a matter that I thinke will ſerue my turne, I cannot ſet you downe the yeere of our Lord, the day of the moneth, the certaine place or country, nor the names of the parties by whom it was acted, but true it is, and if reports may be beleeued, and for a truth it hath paſſed many yeeres agoe.

There was ſometimes (in what Countrey I know not) but a magiſtrate there was, but amongſt many controuerſies that were depending before him, there was one had bin of that

continuãce, that the plaintiffe for his better ſpeed, beſtowed a hogſhead of choice wine vpon this Magiſtrate for a preſent, whereof the defendant hauing gotten intelligence, to outwaigh his aduerſaries hogſhead of wine, he preſẽted this Magiſtrate with a very faire horſe, which was likewiſe accepted & receiued: the plaintiffe vnderſtanding of this Horſe thus giuen, began to diſpaire of his owne ſucceſſe, thinking his hogſhead of wine to be but loſt, bethought himſelfe yet to goe drinke ſome part of it, before it were all ſpent, and with this determination bad himſelfe to dinner to this Magiſtrate, where diuers other gueſts being at the Table, & taſting of this wine, which they felt to be good, they began to praiſe and commend it one to the other, onely this Gentleman that had giuen it, drunke apace amongſt the reſt, without any word ſpeaking, either in praiſe or diſpraiſe, which the Magiſtrate himſelfe noting & marking, with a ſmiling countenance began to cheere vp his gueſt, ſaying vnto him, me thinkes I heare euery body prayſing my wine, but you your ſelfe; you ſay nothing to it, I would heare you ſay it were good. The Gentleman that had the horſe ſtill ſticking in his ſtomacke, anſwered him in the beſt Engliſh hee could ſpeake. *I fait, kood tinke te fine was goote, bot py Kod ta was makeſt feardn horſe was tround int.*

There be many men in authoritie of the VVelſh mans minde, they had rather they had rather haue one eleuen ſhilling peece then al the Angells in heauen.

They all began to laugh at this Gentlemans mad conceit, that did thinke a horſe had bin drowned in the wine, but the Magiſtrate that beſt vnderſtood his Engliſh, wold moue no further ſpeeches, but let the matter paſſe. How the Gentleman ſped after in his ſute, I cannot tell; for we ſee the world is come to that paſſe, that amongſt thoſe that doe follow ſutes in Law, he is commonly thought to haue moſt right, that is able to giue moſt money.

For ſome Lawyers cannot ſpeake till their tongues be tipt with gold, they had rather haue one eleuen ſhilling peece, then all the Angels in heauen. Then is not this a miſerable age, when money makes new law, not honeſt Lawyers. We haue ſo many *Ploydens* in theſe daies, that can alter the caſe, and for their owne lucre, will take money to ſet men at ſtriſe and variance, and he is but a fooliſh Lawyer, that cannot

empty his Clyents purse, before he end his sute.

There is no Law, be it neuer so legitimate or truely begotten, which with wrested glozes and subtile expositions they cannot bastardize.

They are *pugnantia inter se*, there is no agreement amongst them, but what one confirmes to day, to morrow another will frustrate. And we haue as many petty-foggers, tramplers of the Law, that doe much wrong the Lawes of the land, that want both law, wit & honesty, that liue only by setting their neighbours together by the eares, and then they prey vpon the poore ignorant people, they are as bad in a Common-wealth, as moths in a garment.

There be some Lawyers more wise then honest, they come vp to London with an empty capcase, and the Clyent with a full capcase, but before the last Returne of the Terme, the money is all in the Lawyers capcase, and in requitall hee stuffes the Clyents capcase with rotten papers: and this fellow is so conuersant with the Diuell, that euery day he goes to Hell to breakfast.

HELL a Tauerne neere VVestminster Hall.

There be many miracles assigned to Saints, that (they say) are good for all diseases, they can giue sight to the blind, make the deafe to heare, they can restore limbs that be cripled, and make the lame to goe vpright, they be good for Horse, for Swine, and many other beasts. And women are not without their shee-Saints, to whom they doe implore, when they would haue children, and for a quick deliuerance when they be in labour.

They haue Saints to pray to, when they be grieued with a third day ague, when they be pained with the tooth-ach, or when they would be reuenged of their angry husbands.

They haue Saints, that bee good amongst Poultry, for Chickins when they haue the pip, for Geese when they doe sit, to haue a happy successe in Goslings. And to be short, there is no disease, no sickenesse, no griefe, either amongst men or beasts, that hath not his Physitian among the Saints: And this is the cause (as may be supposed) why Physitians haue not so large commings in as Lawyers: for there is no controuersie or sute in Law, be it neuer so litle, neuer so iust,

neuer

neuer ſo honeſt, that hath either Hee-Saint, or Shee-Saint to defend or befriend it: Some will ſay, that it is a ſigne of a licentious Common-wealth, where Lawyers and Phyſitians haue too great imployments; and I thinke indeed, they are moſt happy, that haue leaſt to doe with any of them both.

I will not meddle with our Miniſtery, that I thinke of my conſcience, were neuer more reuerently to be regarded then at this preſent, and that as well for their knowledge, as learning; yet notwithſtanding the ſinceritie of *Hely*, his proud ſonne deſerued the *Hubbub*: and there is nothing wherein ſome of our Diuines may be ſo much detected, as in giuing ſo much way to their childrens pride.

I had thought here to haue ended my diſcourſe, and to haue woond vp my merriment with this old percloſe, *And thus I bid you hartily farewell*, the winding vp of euery ordinary letter, but as I was dipping my pen to haue taken vp inke, I heard a muttering of mens voices, as they were paſſing through the ſtreets: and looking out at a window, I ſaw foure young Roaring Boyes, that (I thinke) were new come from ſome Ordinary, the one with a coloured feather in his hat; the other I marked well, had a long lowſie locke hung dangling by his eare, like a *Derry Iriſh Glybei*: the third was in a yellow-ſtarcht band, that made him to looke as if he had bin troubled with the yellow-iaundis: the fourth had a ſhort ſword, like that which wee were wont to call an *Ale-houſe Daggar*, and that was truſſed cloſe to his ſide with a ſcarfe; they were all foure in white bootes, and guilt ſpurres & they were conſulting as they went along, how they might ſpend the afternoone: The one gaue his verdict to goe ſee a Play: a ſecond aduiſed rather to goe to Tables or Cards, two againſt two for a quart or two of Sacke: the third thought it better, that they might goe recreate themſelues a little in a bawdy-houſe: but the fourth ſware a great a oath, that if they would go with him, he would bring them to the beſt pipe of Tobacco, that euer came out of the Weſt-Indies.

This was the man to whom they all aſſented, the very ſound of *A pipe of Tobacco*, made them all to run, as Swine to the draffe, when they heare the Maide begin to knocke

vpon the end of the Hogs trough. They ſay the Welchmen came all running out of Heauen, when they heard one without the gate, crying, *Caſſe bobby, Caſſe bobby*; but I thinke our Engliſhmen would run as faſt into Hell, if they did but heare a voyce crying out, *A pipe of Tobacco.*

But away theſe Gentlemen went together, and I began to wonder how a filthy ſtinking Antidote could ſo bewitch men to forget themſelues.

In former ages, Gentlemen and Knights at their merry meetings were wont to ſpend the time in honeſt recreation; ſometimes in gaming, or other pleaſant ſporting; ſometimes in manly exerciſes, and indeuours of actiuitie; ſometimes in braue diſcourſings, in matters of wit and learning; but now there is no Muſicke pleaſing, but the pot, and the Tobacco-pipe.

O baſe conditioned time, is wit ſo farre ſpent amongſt Knights and Gentlemen, that they can employ it to no better enduours, but to imitate that abuſe, which is ſo common with euery Oſtler, with euery Tapſter, with euery Tinker, with euery Coſtermonger, with euery Horſe-boy: and to conclude, that is in ſuch vſe and cuſtome with euery rogue and raſcall.

Me thinkes the very community ſhould make known the vanity: for vertue was neuer known yet to be embraced by the multitude.

But they wil ſay, there are both wiſe and learned, that doe vſe to take Tobacco; nay more, there are none will take it faſter then ſome Phyſicians, that be accounted moſt learned.

And there be as wiſe and learned, that could neuer be brought to meddle with it, and there be many wiſe men, that of my knowledge (for the little good they haue found in it) haue giuen it ouer. And for thoſe Phyſitians that will take Tobacco ſo faſt, they haue (as other men) many faults worſe then that, vnfit for wiſe men to imitate, I will therefore make them no preſident, and Phyſitians are commonly accounted to be ſo much the more learned, that can beſt flatter fooles in their folly. But I haue heard as wiſe, as learned, and as honeſt Phyſitians as any be in *England*, that haue ſaid To-

bacco hath both killed and ſhortned many mens liues.

But let vs goe to experience, as well of former ages, as of this of ours at this preſent, that hath taught vs, and ſtill doth teach vs, that thoſe that neuer meddle with Tobacco, haue liued, and doe liue in more ſound and perfect health, then thoſe that take it faſteſt; But they will ſay there be men of greater regard, then either Phyſitians, gentlemen, or Knights that will take Tobacco, and therefore they are much to be blamed, that will either write or ſpeake againſt it.

Tobacco hath shortned many a mans life, and brought many good mans heire to beggery.

The greater the perſon is, *tanto maius crimen*, his example is the more hurtfull, and he is rather to be pitied for his infirmity, then imitated for his dignitie.

But if the example of greatnes may be a confirmation of matters to make them true or falſe, then I dare confidently pronounce Tobacco to be the moſt vaine and idle toy, that euer was brought into vſe and cuſtome amongſt men, when we haue a preſident, of him that is not onely moſt great, but is likewiſe moſt wiſe, moſt learned, moſt worthy, moſt renowned; yea, and moſt worthy thus to be accounted, that hath euermore impugned, deteſted and obhorred Tobacco.

Sir, you are deceiued, for by Tobacco comes red noſes, the onely marke of good fellowes.

Let them then giue ouer to vaunt of their wiſe & learned men and let them take the folly to themſelues, that like Spiders, can draw poiſon to hurt themſelues, that can bribe their owne wits to flatter their owne follies, that are carried away with the tempeſtuous whirle-winds of their own affections.

Humours and affections haue a great hand ouer vs, and they doe both place and diſplace Reaſons at their pleaſure, and where Affection doth hold the Seat and Scepter in the Caſtle of the Minde, they may geſſe at many things, as they are led by opinion, but of very few according to truth: for where the heart is poſſeſt with any vehement affection, there Reaſon is exempt from his proper office, and their iudgement may eaſily be miſtaken, and there is no contending againſt them, amongſt whom Opinion is of ſuch force, as Reaſon is of no force.

Our ſooty-mouthed Tobacconiſts can candy poyſon, and they doe ſo hugge their owne follies, that they are ready to turne all accidents into arguments, to fit their purpoſe.

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Humours and affections haue a great hand ouer vs, and they doe both place and diſplace Reaſons at their pleaſure, and where Affection doth hold the Seat and Scepter in the Caſtle of the Minde, they may geſſe at many things, as they are led by opinion, but of very few according to truth: for where the heart is poſſeſt with any vehement affection, there Reaſon is exempt from his proper office, and their iudgement may eaſily be miſtaken, and there is no contending againſt them, amongſt whom Opinion is of ſuch force, as Reaſon is of no force.

Our ſooty-mouthed Tobacconiſts can candy poyſon, and they doe ſo hugge their owne follies, that they are ready to turne all accidents into arguments, to fit their purpoſe.

And this wee doe ſee by other experiments, that when men haue once beſotted themſelues vpon a folly, there is neither example of ſhame, nor perſwaſion of wit, can make them to deſiſt.

Would you haue an inſtance, for your better confirmation, it is not yet ſo long ſince this new-found-out foolery of yellow ſtarcht bands were taken vp, but that it is within the compaſſe of our owne memories.

Pride hath ouer thrown Kingdomes, and brought whole nations to vtter deſolation.

And I could heere diſcouer the names of two ſeuerall perſons that were noted to be the firſt that were ſeen with thoſe bablees about their neckes in the Court of England, the one of them being openly reprehended for his folly, was likewiſe admoniſhed to beware of Gods iudgements, that doth neuer faile to attend on thoſe new Inuenters of vanities; that doth not onely addict themſelues vnto monſtrous pride, but by their abhominable example doth induce others to doe the like.

And as it was preſaged, ſo it came to paſſe; for this Gentle-man, vpon ſome occaſion very ſhortly after being in France, was there brought to an vntimely death, and that by an extraordinary accident.

The other remaines at this houre a ſpectacle of Gods heauy diſpleaſure.

Miſtris Turners exclamations againſt yellow ſtarcht bands.

Yet the open exclamation that was made by *Turners* wife at the houre of her death, in the place where ſhee was executed, cannot be hidden, when before the whole multitude that were there preſent, ſhe ſo bitterly proteſted againſt the vanitie of thoſe yellow-ſtartcht-bands, that her outcries (as it was thought) had taken ſuch impreſſion in the hearts of her hearers, that yellow-ſtartcht-bands would haue beene aſhamed (for euer after to haue ſhewed themſelues about the neckes, either of men that were wiſe, or women that were honeſt) but we ſee our expectation haue failed vs, for they beganne euen then to be more generall then they were before. I doe exceedingly admire theſe idle-headed young Gallants, or ruffianly Roaring-Boyes, how they can walke the ſtreets with one of theſe baſe, odious, vgly, beaſtly bands, this new diuelliſh inuented faſhion, looking as though they

had ſcaped from the Diuell in Hell, and there had ſcorched his band, where enery one wonders to ſee this ape of faſhion, and points at him for a foole in this lewd example. Well honeſt Countrey-women, I bring you good newes: I wiſh you now to looke vnto your ſelues; if euer you intend to be rich, now is the time: You knowe Tobacco is in great trading; but you ſhall be Marchants, and onely for egges: for whereas one pipe of Tobacco will ſuffice 3. or 4. men at once, now ten or twenty egges will hardly ſuffice to ſtarch one of theſe yellow bands: A faſhion that I thinke ſhortly will be as conuerſant amongſt Taylors, Tapſters, and Tinkers, as now they haue brought Tobacco. But a great Magiſtrate, to diſgrace it, enioyned the Hangman of London to become one of that Fraternitie, and to follow the faſhion; and the better to enable him, he beſtowed of him ſome beneuolence to pay for his laundry: And who was now ſo briske with a yellow feather in his hat, and a yellow ſtarcht band about his necke, walking in the ſtreets of London, as was maſter Hangman? ſo that you my yonng Maſters that haue ſithence fallen into that Trimme, they doe but imitate the Hangmans preſident, the which how rediculous a matter it is, I will leaue to themſelues to thinke on. All that I haue endeauoured, is but to make good what I haue formerly auowed, *That a Foole will not bee brought to leaue his Bable*, neither for the ſhame of the world, nor for the loue of vertue; and of my conſcience, if there were yet ſome other Lobcoculus, that to ſhew his dexterity of wit, would leaue his yellowe, and betake himſelfe into greene, red, tawny, or to any other coloured manner of ſtarching, he ſhould haue followers, that would bring it into a faſhion: this is a true prouerb, *A yellow band and a greene wit*. So that as of theſe yellow ſtarcht bands, I thinke the like of Tobacco, it was firſt brought into England by ſome man of little vertue, and afterwards brought into cuſtome by thoſe of leſſe wit.

Marchants for egges.

Thoſe that doe follow ſuch idle ridiculous faſhions, make their Tennants Freeholders within one twelue-month after their land comes into their hands.

But they ſay Tobacco is phyſicall, it is medicinable, it is precious for all manner of diſeaſes, and they doe attribute more vertue to their Tobacco, then *Bellarmine* doth to his Pope. They ſay it will make a fatt man leane, a leane man fat:

fat: he that hath fill'd his paunch til it be ready to burſt, they ſay a pipe of Tobacco will make him to diſgeſt; hee that wants meat to fill his hungry belly, a pipe of Tobacco is as good a bait, as halfe a dozen of Horſe-bread for a Carriers horſe; it is like the Shoo-makers leather, that if your boots be too ſtrait, he tels you it will reatch; if too wide, hee tels you, it will ſhrinke. So Tobacco it is good for encreaſe, it is good for decreaſe, it is good to take before meat, it is good to take after meat, it is good to take betweene meales, it is good in the morning, it is good in the euening, it is good at mid-day, it is good at midnight, it is good at all times, at all ſeaſons, in the ſummer, in the winter, in the heat, in the cold, in the ſpring, in the fall: it is good for all complexions, for all conſtitutions; for old men, for young men, for all diſeaſes, proceeding either from hot cauſes, from cold cauſes, from drie cauſes, from moiſt cauſes: A man may take it as often as he liſt, as much as he liſt, as little as he liſt; at the change of the Moone, at the full of the Moone, at the waine of the Moone; vnder euery Signe, vnder euery Planet, vnder euery Aſpect, vnder euery Climate. Now if the ſoueraignty of Tobacco be ſuch, as theſe men would perſwade, either Phyſitians be Dolts, that doe preſcribe vs ſo many obſeruations, or theſe be notable Fooles that doe thus take it. But the conceit that is holden of Tobacco, how precious it is againſt the French pox, may make ſome that doe feele themſelues to be diſtempered, to be the more enclining to it.

The vvorld neuer found out ſo rare a vveede, as theſe fooles vvould haue of Tobacco.

Some other againe that be old Fiſhmongers, and loue to follow the game, doe vſe to fiſh thoſe pooles where they knowe the pox is eaſily caught, doe therefore take Tobacco to preuent perills. But how vnwiſe art thou, that doeſt know thy ſelfe to be free from that loathed ſickneſſe, and wilt yet be ſucking at the Tobacco-pipe, that euery pocky companion hath beſlauered before thee, whom wiſe men haue euer ſhunned to drinke withall in one cup? But let them be as free from that diſeaſe as they liſt, hee that is ſtill ſucking at the Tobacco-pipe, muſt yet take the imputation vpon him, that doth ſeeme with ſuch diligence to ſeeke out the remedy that is vſed for the cure.

But

But I am not ſo madde to thinke that euery man that doth take Tobacco, doth therefore take it becauſe he feeles himſelfe to be diſeaſed; for then if his Maieſty had an employment but of a ſmall company of men that were healthfull and ſound, they would hardly be found out either in England or in Ireland. But this I thinke, that the greateſt number doth take Tobacco more for matter of cuſtome, then for matter of maladie. Yet one thing I haue noted, (marke it he that liſt) the Tobacconiſt that is obſeruatiue, that preſcribeth himſelfe ſet times and houres to take his Tobacco, at thoſe times and houres to himſelfe perfixed, will ſooner omit his praiers to God, then not performe his owne preſcribed ceremony in taking Tobacco: Hee that ſhould bring one of theſe to the Horſe-market in Smithfield, and there offer him to ſell, he could not warrant him to be ſound of wind and limbe, but he muſt paſſe among the Iades, that men doe vſe to put away for ſome hidden infirmity.

Shall I craue your patience now, and but to ſpeake truly, there is not any man that maketh a cuſtome in taking Tobacco, but he hath ſome defect either in body or in minde; for he that doth not take it for the cure of ſome infirmitie that he feeleth in his body, he hath both a defectiue and fooliſh mind, that is ſo ready euery day to choake himſelfe with an Indian ſmoake, ſo chargeable to his purſe, and that without either conſtraint, cauſe, or neceſſity.

Heere I would now craue the cenſure of Diuinitie, whether this idle vanity, taken with ſuch exceſſe (whereby the bleſſings of God are daily abuſed) be not as hatefull a ſinne, and as much offending God as either drunkenneſſe or gluttony? I dare boldly pronounce, this exceſſiue taking of Tobacco not onely to be fooliſh, but alſo to be vngodly, and therefore to bee deſpiſed, deteſted, and abhorred by men, that be either good or godly: and he that doth vſe it, vnleſſe vpon neceſſitie, as he ſhall be conſtrained for the curing of ſome griefe or malady, is to be laughed at, and deſerueth the

Hubbub

Tobacco is like a Popes Bull, that Papiſts doe thinke to be a good diſcharge of all the ſinnes they can commit, from

the meaneſt to the maineſt, from the eating of an egge, to the murdering of a King. The Tobaconiſt hath the like conceit of his Trinidado, that he thinketh to be a good *ſuperſedeas* for all diſeaſes, from the aching of a tooth, to the French pox. The text that I haue taken in hand is but of ſmoake, and why ſhould I vſe any forcible battery againſt ſo vaine a vapour? but eſpecially to thoſe that haue dedicated themſelues to this idle vanity, that there is no ſequeſtration, that either wit or reaſon can afford, is able to ſeparate.

Tobacco is the Heathens enriching, and Englands vnwilfull vndoing, and by the ſmoake thereof hath dried vp the hand of Iuſtice ſhee vvill not due her duty.

I haue formerly ſaid, that the firſt tranſportation of Tobacco into England, was not performed by any man, that was eitheir of worth, or of any great account: So againe, it neuer grew into credit with any wiſe or temperate ſpirits, but (as it were) by an inconſiderate and fooliſh affectations of noueltie, drawne from a people that are Infidells and Aliens to God, truely reputed to bee the very refuſe of the world. Shall I now ſpeake of the inconueniences that are drawne in by this immoderate taking of Tobacco?

What reuerent tearmes might I then vſe, whereby to expreſſe the vnciuill behauiours of old Tobacconiſts? whileſt they are ſucking at their Tobacco-pipe, their flauering without regard of modeſty, their ſpitting, their ſpawling, the vncleanlineſſe of the ſight, the loathſomneſſe of the ſtinke.

Firſt, it is drawne in at the mouth, then it is ſnuffled out at the noſe, whereby the aire is infected with ſuch a loathſome fume, that thoſe that bee ſtanders by cannot drawe their breath, but they muſt ſucke down ſome of that filthy vapour, that hath beene blowne out, if not through a pockie noſtrill, yet (for the moſt part) through a ſnotty noſe.

And were it not as good manners for ſuch vnciuill chimny-noſed Tobacconiſt, to ſpit in a mans face, as to puffe out his filthy vapor where it flies into a mans mouth? I might yet ſpeake of the idlenes, the drunkennes, the ſwearing, the ſwaggering, the blaſphemings, & of many other like enormities, that are drawne in by this inſatiable taking of Tobacco.

Amongſt the reſt, I cannot forget to commiſerate poore diſtreſſed Ladies and Gentle-women, that among the creatures of Gods making, are of the moſt delicate & pure con-

ſtitution, that muſt ſubiect themſelues to the baſe and barbarous cuſtome of theſe rude and vnciuill Tobacconiſts, that doth ſo polute and perfume themſelues with this loathſome and filthy ſtuffe, that a woman had as good to thruſt her noſe into a cloſe ſtoole, as to ſmell the vnſauory ſent of her husbands ſtinking breath. If Nature had made mee a woman, as ſhe hath done a man, I cannot tell how I might haue prooued in honeſty, but I would haue beene one of the coyeſt female creatures, that euer knit a paire of browes in anger but eſpecially to theſe Tobacco-Knights, I would haue baniſht them my company, they might ſometimes (peraduenture) haue talked with me before folkes, but I would haue bleſt my ſelfe from their further acquaintance.

I haue talked ſo long of this filthy Antidote, that it hath made mee almoſt forget my good manners. The time hath beene, when if we did ſpeake of this loathſome ſtuffe, we vſed to put a Sir-reuerence before, but we forget our good orders: and the beſt is, I ſpeake but to ſuch as are vnmannerly in the taking of it, as I am in the ſpeaking of it. Let vs therefore ſet the Hares head againſt the Gooſe gyblets, If they will taxe me for my vnreuerent words, I will tax them for their vnciuill deeds.

I remember a pretty ieſt of Tobacco. That was this. A certaine Welchman comming newly to London, and beholding one to take Tobacco, neuer ſeeing the like before, and not knowing the manner of it, but perceiuing him vent ſmoake ſo faſt, and ſuppoſing his inward parts to be on fire: cryed out, *O Iheſu, Iheſu man, for the paſſion of God hold, for by Godts ſplud ty ſnowts on fire*, and hauing a bowle of beere in his hand, threw it at the others face to quench his ſmoking noſe. If they grow angry, and will ſay I am a foole, I will laugh the faſter, and will ſay, there are not onely but alſo: It is a good Decorum for a man, to ſute his words according to his ſubiect. I haue hitherto ſpent my breath but to ſmoake-taking Tobacconiſts, I will now conuert my ſpeeches to thoſe that be of wiſedome and iudgment, to thoſe that are not ſo carried away with their owne affections, but that they are able to diſtinguiſh betweene good and euell, truth & falſhood, ver-

tue and vice: to them I ſay; There is no man that doth vſe to take Tobacco, but he muſt take vpon him the imputation of ſome diſeaſe, or elſe hee muſt acknowledge himſelfe to be a foole: for (beſides the chargeable expences, which drawes deepe in his purſe that plies it apace) who would endure the vnſauory taſt, the loathſome ſmell, the vnſeemely ſight, whilſt they are in taking of it, but for the cure of ſome infirmity? And by the rules of Phyſicke, there is no cure to be vſed, but where there is cauſe: Now what hidden vertue a ſmoakie vapour may haue for the curing of all diſeaſes is much to be doubted, or why ſhould we not rather ſuſpect it to be more hurtfull then helpefull. There needes no other probation but this: It is ſmoake, and I neuer heard that ſmoake was good for any thing, vnleſſe to dry red herring. It is naught in the Kitchin, it is worſe in the Chamber, but for this ſmoake of Tobacco, the hatefulneſſe of the ſmell doth argue the Antipathie it hath againſt Nature: Now if the diſeaſe be but a Cough, a Cold, a Rhume, a Diſtillation, or ſome ſuch other like ſleight infirmity (as the Tobacconiſt will acknowledge none that be more loathſome) the medicine then (in euery wiſe conſideration) is much more noyſome then is the malady. I will not ſay but that Tobacco may be medicinable for ſome diſeaſes, and men that haue infirmities (if they finde eaſe in it) may take and vſe it as an Apothecaries Drugge; but if all be diſeaſed that doe vſe to take Tobacco, God helpe *England*, it is wonderfully infected, and his Maieſtie hath but a few ſubiects that be healthfull in his whole dominions.

But this exceſſiue and immoderate taking of it without neceſſitie, is not onely a ſinne before God, but a great ſhame in the ſight of all good men, and there is no ſinne that deſerueth more bitterly to be reprehended, nor no ſhame that is more to bee mocked and ſcorned. And now to ſpeake truely what it is that maketh me ſo bitterly to inueigh againſt Tobacco. If it would pleaſe the Reader aduiſedly to conſider what a maſſe of money is yeerely blowne away in the Tobacco-pipe, what huge ſummes of treaſure are conſumed in ſmoke within his Maieſties dominions, it would be

It hath beene accounted the ſum that may be

found a matter sufficient to giue a yearely relieſe to 2000. thouſand poore people that doe now ſwarme in Cities, Townes, and Countries, crying out but for a peece of bread to thoſe that will ſpend pounds in their ſtinking Tobacco, that will not giue two pence to thoſe poore creatures that God himſelfe hath recommended vnto vs to bee comforted, cheriſhed, and relieued.

ſpent in England in one yeere in Tobacco is fiue hundreth and nineteene thouſand three hundred ſeauenty fiue pounds, all ſpent in ſmoke beſides priuate ſpendings, beſids Gentlemens chambers and Tauernes, Innes, and Alehouſes.

But we haue locked vp our doores, & barred out mercy, and wee haue ſette open the broad gate to let in ambitious pompe, exceſſiue pride, and needleſſe ryot: how ſparing we be in that which God hath commanded, to giue vnto the poore? how prodigall againe in the ſeruice of the Diuell, to ſpend vpon Tobacco? He that giueth to the poore, putteth out for a large interreſt: God himſelfe ſtands bound as well for the vſe as for the principall. And he that thus lendeth, is ſure to be repayed, not with ten in the hundred, but with a hundred for ten. How happy is he then that is open handed to giue to the poore? It is a ſmall ſubſtance, that cannot afford ſome pittance, if it be but a mite, and he that can finde out a penny for a pipe of Tobacco, might finde out ſome modicum to giue vnto the poore: and thrice accurſed is that outward bravery, that is not accompanied with ſome inward pitty: and he which ſpendeth all in Tobacco ſhall keepe nothing but rottenneſſe and ſmoake for his money.

He that giueth to the poore lendeth to the Lord.

I would be loath now to ſhew my ſelfe ingratefull, to forget the place wherein I haue had ſo long reſidence, I meane the Realme of *Ireland*, from whence I learned firſt to giue the *Hubbub*, & where I hope I ſhall find ſome aſſiſtance that will helpe to raiſe the cry, ſome vpon cauſe of merriment, ſome vpon cauſe of griefe, ſome that will laugh ful merrily, ſome that will weepe as bitterly, ſome perhaps that may weepe *Iriſh*. but ſome againe that will weepe good *Engliſh*.

Amongſt many occaſions whereby the *Hubbub* is raiſed in *Ireland*, there is not any one more inducing at this preſent then that of *Pride*, that within this ſixteene or twenty yeeres is crept into *Ireland*, and growne into that exceſſe, that the *Hubbub* thereby is arrcared and that as well in mourning as in mirth. There is not a people vnder the face of Heauen,

Of Pride.

The Friſh are naturally proud.

that be of a more haughty & proud ſpirit then are the *Iriſh*; proud mindes they haue euer had, but for any pride in their apparrell, they neuer knew what it meant, till they learnt it from the *Engliſh*. It was a great dainties within theſe very few yeares, euen amongſt their greateſt Nobillitie, to ſee a cloake lined thorow with Veluet, they were not acquainted with any great ſtore of Sattin ſuites, they did not gliſter in gold and ſiluer lace, they were not acquainted with a payre of ſilke Stockings, they had no Veluet Saddles, nor the greateſt number of them ſo much as a paire of bootes to draw on when they were to ride. For their Ladies and Gentlewomen (euen thoſe that were of the moſt great and honourable houſes) they little knew what belonged to this frizling, and this curling of haire: and for this lowſie commoditie of perywigs, they were not knowne to the Ladies of *Ireland*, they were not acquainted with theſe curling ſticks, ſetting ſticks, ſmoothing yrons, they knew not what to make of a *Picadilly*, they neither vſed pouldring nor painting ſtuffe, they knew not what a Coach meant, nor ſcarce a ſide ſaddle, till they learnt them from the *Engliſh*: The onely pride of the *Iriſh* was in hoſpitallity and good-houſe-keeping, in ſpending amongſt their fellowes, and giuing entertainment. He that was a Countryman (euen of the meaneſt ſort,) would haue beene aſhamed to ſell either corne, cattle, or any manner of victuall, but to ſpend it in his houſe. Of all imputations, they could not indure to be reputed for churles, they thought it a greater defamation to be called a Churle, then to be called a Traytor.

Theſe be euery Chambermaids attire, and odious in the ſight of all modeſt and honeſt vvomen.

VVhen Pride came vp ſtaires, Hoſpitallity ran out at vvindovv.

But it is our *Engliſh* brauery, that hath eaten vp our *Irelãds* hoſpitality; for Pride and Hoſpitality could neuer yet dwell together vnder one roofe. It is *Pride* that hath expelled Charity, it hath conuerted our frugalitie into miſery, our plenty into pennry: they haue learned of the *Engliſh*, to breake vp houſe-keeping, to racke their rents, to oppreſſe their Tenants and all to maintaine pride.

If I ſhould ſpeake of the enormitie in a particular manner, that within this ſixteene or twenty yeares hath bin hatched vp in *Ireland* together with this pride, my wits would

not ſerue me to ſet them downe as they deſerue; I will therefore imitate the Painter, that was to figure forth the picture of the ſorrowfull *Agamemnon*, who wanting skill to expreſſe the dolorous aſpect of his heauy countenance, drew a vaile ouer his face, leauing it to the diſcretion of the beholder, to conceiue by imagination of that griefe, which himſelfe was not able with his penſill to manifeſt.

We haue for theſe many yeeres, by a moſt gracious gouernment, enioyed the fruits of a moſt happy & quiet peace: but according to an old obſeruation, Peace brings plenty, Plenty brings pride, and Pride in the end is it that brings in penury.

I will now a little accompliſh the *Iriſh* to giue the *Hubbub* with them that do merrily laugh, to ſee ſome women that are but lately dropt out of an Ale houſe; ſome that are but new crept out of a Laundry; and ſome that were ſcarſe able to pay for the hyre of a Carriers horſe, to bring them from London to Cheſter, that are now pranked vp in that pompe, in that pride, in that brauery, and doe take that ſtate vpon them, that we are not able to know thoſe Ladies & Gentlewomen, neither *Engliſh* nor *Iriſh* that are of honorable eſtate, both by birth and calling, from theſe proud and new vpſtart changlings, that neuer knew what Gentry ment, neither themſelues, nor their mothers before them: we cannot know the worthy from the vnworthy, the woman of vndetected life, from her that hath bin tainted: the beſt marke is, ſhe that by birith was moſt baſe, will ſhew her ſelfe to be moſt proud: and ſhe that hath greateſt cauſe to bluſh, will ſhew her ſelfe the moſt bold and preſumptuous; he that hath but one eye may ſee this, it is viſible to euery vnderſtanding.

They be theſe that haue filled *Ireland* ſo full of new faſhions, by their ſtrange alterations in their ruffes, in their cuffes, in their huffes, in their puffes, in their muffes, and in many other vanities, that *Ireland* was neuer acquainted withall, till theſe women brought them vp.

Hee that ſhould haue come to a Lady in *Ireland*, but ſome fiue or ſixe yeeres ſithence, and haue asked her if ſhee would haue had a *Shaparowne*, ſhee would haue thought

he had ſpoken bawdy, and would haue wondred what he had meant.

They are now conuerſant to euery Chamber-maide, and ſhe that came but lately out of a kitchin, if her Husband doth beare an office (how meane ſoeuer) if ſhe be not ſuted in her *Shaparowne*, in her looſe hanging gowne, in her peticoates of ſattin, yea and of veluet, that muſt be garded with ſiluer or gold lace, from the knee downe to the foote, her Husband may happen to heare of it, and (peraduenture) to fare the worſe till ſhe be prouided: for at euery meale ſhee will giue him ſo many pout-paſties, and carpe-pies, that ſhe will make him weary of his life.

The Peacocke when he marcheth in his maieſty, ſetting vp his glorious taile to behold his owne beauty, yet in his greateſt pride and preſumption, when he beholdeth his blacke feete, he plucketh downe his plumes with ſhame and diſgrace: but our Ladies and Gentlewomen haue well enough prouided that their blacke feete ſhall neuer offend them, and therefore they doe weare ſhooes of all manner of colours: yet when they be in their greateſt prime of pride, if they would but looke backe into their own pedigree, they would come tumbling downe with *Icarus*, from the height of their preſumption.

But his Maieſtie full little knowes what harme he doth to poore women, when he makes them Ladies: Alaſſe for pitty, a woman is no ſooner Ladified, but ſhe hath loſt the vſe of her legges for euer after; ſhee is preſently become ſo lame and decrepit, that ſhe cannot goe to Church if ſhe haue not a Coach: And then the good Knight her Husband (vpon meere loue and pitty) either begges from the King, or proules from the Countrey, to helpe to maintaine his poore lame legg'd Lady. But I am glad yet that I haue ſome good newes to impart amongſt our Ladies and Gentlewomen of *Ireland* and they ſhall haue them, as I heard them, be they true or falſe, and thus they follow.

Sir Timothy Tvvirlepipe.

There was now lately, and now but very lately, amongſt ſome other warlike prouiſions that were ſent out of *England* into *Ireland* for his Maieſties ſtore, there paſſed alongſt the

ſtreets of Dublyn towards the caſtle, three carts together laden only with ſhouels & ſpades, which a young Gentleman eſpying, called to another that was likewiſe ſtanding faſt by, and demanded of him, to what vſe ſo many ſhouels & ſpades might be employed, which he thought were enough, if they meant to digge an high way downe to Hell: Nay (ſaid the other) there is another maner of employment for them then you ſpeake of; for it is intended there ſhall be a faire Coach way made to Heauen, that is now ſo ouer-growne & choked vp, that there hath not a Coach paſſed that way ſince *Eliah* rode thither in his fiery Chariot, but now there is ſome hope the way will be amended. I thought the ieſt ſomewhat profane, yet the newes would be a great eaſe for Ladies and Gentlewomen, that are growne ſo lame, that they cannot trauell on foot, that ſo they might goe to Heauen as eaſily as they doe vſe to ride to Church.

I might ſpeake of ſome other vices, the rather exceeding amongſt the *Iriſh*, by the ill example of the *Engliſh*: And although the *Iriſh* haue vices enow of their own, they need no incouragement to ſin, yet *Ireland* for theſe many yeeres hath been the receptacle for our *Engliſh* runnagates, that for their miſ-led liues in *England*, do come running ouer into *Ireland*, ſome for murther, ſome for theft, ſome that haue ſpent themſelues in ryot & exceſſe, are driuen ouer for debt, ſome come running ouer with other mens goods, ſome with other mens wiues, but a great number now lately, that are more hurtfull then all the reſt, and thoſe be Recuſants.

And for people that be of theſe diſpoſitions, *Ireland* hath little need to be ſupplied from any place that is ſo well repleniſhed with it owne ſtore, that it is better able to lend to others, then needfull to borrow of any. But amongſt theſe graceleſſe men, there haue bin as vngracious and wicked women, that when by their miſled liues, they haue infamed and made themſelues ſo notorious, that they were become odious to all honeſt company in *England*, haue then tranſported themſelues into *Ireland*, where they haue ſo inſinuated themſelues amongſt our Ladies and Gentlewomen, and not ſo much with the *Iriſh*, but moſt eſpecially with the *Engliſh*,

and that amongst our gayest Ladies, by whom they were so entertained, graced, and countenanced, that those women that had lived before in good name and fame, and finding themselues to be but slightly regarded, thought it more wisedome to forget their former modestie, and for companies sake to follow the fashion.

If I should now speake of the periury of *Ireland*, they would goe neere to giue me the *Hubbub*, and to laugh heartily at me, that would seeme to find a fault at that, which they doe account to be neither sinne nor shame. And to speake truely, what account should they make of an oath, that h[illegible]e so many Massing Priests at hand, that will dispense with more oathes in an houre, then a man is able to sweare in a whole afternoone.

Periury, *olde Ale*, and *Aqua-vitæ*, are three commodities that be of great antiquitie in *Ireland*, but especiall amongst the multitude of those that they call Catholikes: for *Periury* and *Popery* are so linked and consorted together, that they are as kinde, and as neere allied as *Drunkennesse* and *Lechery*, the one cannot stand without the assistance of the other, they be Coadiutors, not to be separated. A damnable Religion this Popery, that still cryes out Sweare, forsweare, hold no faith, keepe no promise, play the Traitor, eat vp thy God, murder thy King, kill, stab, poyson, massacre, burne, torture, torment, saw in sunder, blow vp with Gunpowder: what act so villanous, so diuilish, or so damnable, that a Papist will not enterprise in the seruice of his Pope? But our poore Papists of *Ireland*, haue learned the Colliers Faith, that being examined of his beleefe, answered still, *That he beleeued as the Church beleeued*, that could not say truely that the Church was, nor knew not any one Article that is beleeued. So they say they beleeue as their Fathers beleeued before them; now what beleefe that is I will speake truely: They beleeue the whole story of the Bible, they beleeue that Christ was the Sonne of God, that he was borne of the Virgin *Mary*, they beleeue all the miracles whilst he was vpon earth, they beleeue that he was crucified vpon the Crosse, & they beleeue the whole story both of the olde and new Testaments; but

VVhat filthy forsworne Rascall will not be a Papist, that what euer sinne he doth may be forgiuen?

they doe not beleeue that all Chriſt did and ſuffered, was enough for their ſaluation, but that they muſt merit that by their owne good workes, by going on pilgrimage, by praying to Saints, & when they are dead by ſuffering in Purgatory. They doe not beleeue that Chriſt who came of purpoſe to ſaue the world, did perfect the worke hee came for, but that he left it to a Maſſing Preiſt, to finniſh that which himſelfe had but begunne.

So the Papiſts haue a ſtory Faith, but they haue no ſauing Faith, nor no beleefe to doe them good: that which the Apoſtle hath proteſted to be the doctrine of Diuels 1 *Tim.* 4. that they imbrace for the doctrine of Faith; we maintaine nothing, but what the Scriptures plainly approue, the Popes thred bare aſſertion is enough for a Papiſt.

If wee alledge Scriptures, they quarrell aſwell with the Tranſlation, as with the Interpretation: if we alledge Councels, they aske if the Pope haue allowed them: if we alledge Fathers, if they ſpeake againſt the Pope, they reiect them: but alledge the Popes determinations (though neuer ſo much repugnant to the truth) there they ſticke like reſty Iades, they will not be drawne out of this durty puddle: the ſumme of their Religion conſiſteth in the traſh of vnwritten verities, and the whole dependencie of their Faith, in this only principle, *That the Pope cannot erre.*

Vnder the pretence of *Peters* keyes, the Pope brings in pick-locks, and leauing to enter by Chriſt that is the doore, he giues his Popelings ſcaling ladders, Bulls of *Scala Cœli*, to ſcale the walls of Heauen, and like a company of theeues, to breake in at by-corners, and not to enter by the doore. Our Popelings of *Ireland* will needs proteſt themſelues to be the Kings louing Scyp-iacks (Subiects I would ſay) but to ſpeak the truth, they are more liker Scyp-iacks then Subiects, that do entertaine and receiue into their houſes, Preiſts, Fryers, Ieſuites, and ſuch other of the Popes vermine, that are well knowne to be the Kings vowed and proteſted enemies: do they not manifeſt themſelues to be reconciled to the Pope, that will obſtinately impugne his Maieſties Lawes? that wil not ſubmit with Chriſt to giue Cæſar his due? they may

ſometimes in publique ſhew pray for the King, but they are priuily plotting and working for their Pope.

Well Vertue, I would thou couldeſt now and then be a little cholericke, and not to ſuffer thy clemency to be wronged more then enough, and for theſe diſſembling hypocrites that doe preſume too fair, if thou canſt not win their hearts, it were good thou wouldſt rule their tongues.

Although I haue thus ſpoken of *Ireland* in generall, yet *Ireland* is as al other Countries be, good people amongſt the bad, and his Maieſty hath as louing and as good Subiects of the *Iriſh*, as he hath in *England*, or elſe-where: Now among theſe that be good, if there be a number that bee hollow hearted, it is no maruell: for neuer ſhall Chriſtian Prince haue loyall Subiects, where Maſſing Prieſts are ſuffered to lurke in thir Dominions: And in *Ireland* our Women Catholikes (for want of Apricocks) doe preſerue Prieſts, Friers, and Ieſuites, and keepe them in their Cloſets.

The wiues they for the Popes Cockerels are well enough known to be of an excellent ſtraine for breed, where they be well cheriſhed, and much made of. A Maſſing Prieſt is ſuch a medicine in a mans houſe that hath a child-bearing woman to his wife, that where they be retained to lye ledgers, it is ten pound to ten pence oddes, that the good Wife, or Lady, or Gentlewoman (or whatſoere ſhe be) will proue fertile, her Husband ſhall want no heires. I will conclude with this caueat to my good friends: Hee that will eate egges on Friday, hee that will goe to Church on Sunday, he that will ſay his *Pater-noſter* in Engliſh, he that will ſing *Dauids Pſalms* at a Sermon, he that will ſweare to the Kings Supremacy, let him dwell where he will in any part of *Ireland*, he ſhall bee ſure to be ill neighboured.

I haue hitherto ſported at the abuſes of the time, and made my ſelfe merry with the follies of this Age. I might yet ſpeake of many other vanities that deſerue the *Hubbub*, and to be well laughed at; but I will here ſtop & lay a ſtraw, for I know all that I can either doe or ſay is to no purpoſe: I doe but make the world mine enemy; for he that ſpeaketh againſt ſinne in this age, either they mocke at him, or they

thinke

thinke him madde: Euery Drunkard, euery Whoremaſter, euery Blaſphemer, euery Tobacconiſt, euery Idolater, they are angry with him that doth reproue them. O damnable world! we dare not reprehend ſinne, for offending of thoſe that are but the very ſlaues of ſinne. We doe liue as if there were no God, or at leaſt, as if we had no ſoule to ſaue, and wee are ſo lull'd aſleepe in the cradle of ſecurity, that neither admonition or the threatning wil ſerue to awaken vs. We be like ſicke perſons that are brought ſo weake and feeble, that we can neither ſauour nor diſgeſt any thing that is good.

Vice which now aboundeth in the greateſt meaſure, wee acknowledge in the leaſt; but the leſſe it is thruſt out, the more it eateth & feſtereth within. A gentle potion worketh but a weake effect in a ſtrong body: and it is with ſinne as it is with ſores, ſome canot be cured without coraſiues. He is but an vntidy Chyrurgian therefore, that will apply a gentle ſalue to a cankred ſore. We are grown to the very height of all kind of impiety, and ſinne is become to be ſo ſupreme, that it thinketh ſcorne to be reprehended.

But take this from me, thou that art ſo farre ſpent, that thou liueſt in voluptuous idleneſſe, and haſt no care of thy ſaluation, thou that cryeſt peace, peace, and haſt God to be thine enemie, that is the Author of peace, who hath proclaimed open warre againſt thy pride, againſt thy periury, againſt thy exeſſe, againſt thy vanity, againſt thy bribery, againſt thy couetouſneſſe; thou that art entred into a league with theſe and many other vices: and haſt broken the truce that was betweene God and thee; thou that haſt no feeling of thy ſinne, but that thou wilt ſtill perſeuer in thine obominations, thinke thy ſelfe to be depriued of grace, and take it for a ſigne that thy ſinnes are ripe, and thy confuſion is not farre off, but that Gods vengeance doth wait and attend thee with ſuch plagues and puniſhments, as ſhall make thy hardned heart to tremble. Hee that hath not the feeling of his ſinnes, muſt feele himſelfe to bee a reprobate ſecluded from Grace and Mercy; for amongſt the manifold mercies of God, there is not a more ſingular mercy, then when hee makes vs to feele our own faults, whereby we are drawne to

repentance, and by repentance brought to mercy. Hee that hath not his feeling, ſhall feele the iudgements of God: for he that feeleth not his mercy, ſhall be ſure to feele his Iuſtice.

And doſt not thou tremble to thinke of his vengeance? He that can wrap vp the heauens like a parchment ſcrowle: he that can make the clowds raine downe plagues: he that can make vs refraigne our meate, our drinke, our ſleepe: he that hath the Heauens, the Earth, the Elements, and all to fight vnder his Banner, is hee not to be feared? hath hee not plagues in ſtore (thinkeſt thou) and not onely to afflict thee in this world, but in the world to come, to adde the encreaſe of endleſſe and euerlaſting woe?

I thinke of my conſcience, our Gallants of this age are grown into that humor, they thinke it time enough to hearken vnto God when their climatericall yeere is paſt; but if neither the admonitions that are daily giuen vs by Godly Preachers, the threatnings denounced againſt ſinne by the holy Scriptures, the loue of God, the feare of the Diuell, the ioyes of Heauen, the paines of Hell; if none of theſe can mooue vs to repentance, giue the Diuell his due, for he hath done his indeuour, he hath brought the world to a good paſſe, he may now ſit downe and reſt him, and hee may crie with the Angler: *Hold hooke and line, and all is mine.*

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APHO-

APHORISMES,

VVith other witty ſentences, the 24 *of June.* 1618.

A Tradeſman liues all vpon *What lacke you? for* without Lacke, he is a Beggar.

A Grocer is much ſubiect to anger, *for* hee oftentimes takes pepper in the noſe.

A Lace-woman ſtands much vpon her yeaches, *for* ſhee meaſures her ware by the yard.

A Butcher is the Farmer of death, *for* cutting of throats is his harueſt.

A Cutler is a trade of terrour, *for* he makes inſtruments of death.

A Miller muſt be cunning in his cogges, *for* his ſtones will not worke without them.

A Mercer is the maintainer of pride, *for* a ſilken coate makes a foole forget himſelfe.

A Taylor is the gaine of meaſure, *for* hee can purchaſe lands with his ſhreds.

A Dier is the figure of a Camelion, *for* he varieth ſo often in his Colours.

A Smith is the agent of fire, *for* his water will not temper his mettall.

A Coſtermonger is a Marchant of wind, *for* his ware is a great breeder of the Chollicke.

A Fidler is the honor of a eat, *for* he makes muſique with her guts.

A Fife is a wry-neckt Muſitian, *for* he alwayes lookes away from his Inſtrument.

A Drummer is the pride of noyſe, *for* he puts downe all but thunder.

A Water-

A Water-man goes, backward in the world, & yet his liuing lies right before him.

A Fletcher is a foole without a gooſe, *for* he cannot work without her feathers.

A Bow-maker is the care of the horne, *for* if hee doe not nocke well, his ſtring will not lie leuell.

A Tinker is a ſtopper of holes, but if his tooles be nought, he cannot worke kindly.

A Cobler deales alwayes with All, *for* without All, he is nothing.

A Drunkard is a kind of a Noune Adiectiue, *for* he cannot ſtand alone without helpe.

A Brewer is the Chymiſt of malt, *for* he drawes his ſpirit to a great height.

A Foot-man is the figure of *Mercurie*, for he goes as if he had wings on his heeles.

A Coward is the ſhame of nature, *for* he will be afraid of a woman in the darke.

A Saylor is a ſea-rider, but if his horſe ſtumble on a rocke, he may hap neuer to runne on land.

An Vſurer is the Serpent with long teeth, *for* he will eate into a whole Lordſhip.

A Purſe-maker hath the aduantage of the Law, *for* he may cut a purſe without controlement.

A Broker is a money-hackney, *for* he will trot all day long for his hire.

A Ieſter is the venom of wit, *for* he ſtudies the knaue, but to couzen the foole.

There is no creature ſo like a man, as an Ape, except a woman; *for* ſhe will be his counterfet to a haire.

A Wife is the danger of if, *for* if ſhe be not good, woe be to her husband.

A Maid is the bluſh of nature, becauſe ſhe wants the delight of reaſon.

A Widow is the conſumption of loue, *for* nothing will helpe her but a new husband

A wanton wench is of the nature of a Trowt, *for* it loues alwaies to be tickled.

Shee that hath the greene sickneſſe, if shee will bee well Recouered, she must be well Couerd, *for* Cold is a nourisher of the disease.

A feminine factor is a kinde of Flemish Merchant, *for* his ware lyeth most in the Low Countries.

A Bowler is a kind of mad-man, *for* he speakes to a dead thing, that heares him not.

A Louer is the maze of wit, *for* when he is in, hee cannot get out.

A Parasite is the pick-purse of folly, *for* a wise man will shake him off like a lowse.

A foole is the griefe of Time, *for* hee knoweth not how to set him to worke.

A Baker is a kind of dry Cooke, *for* he rosts his meate without dripping.

A Lawndresse is the hope of sluttishnesse, and yet cleanlineſſe brings in her commoditie.

A Warriner is the Watch of a Conie, *for* if he sleepe the Tumbler will be at his Burrow.

A Woodmonger is the Farmer of Cold, *for* a warme Winter brings him a bare harueſt.

A Wittoll is the shame of wit, *for* his patience is beyond his honestie.

A Carter is a Musitian of the ayre, *for* he makes Times with his whistle.

A Prentise is the hope of Trade, *for* if his Master dye, his Mistris may make him free of the Occupation.

A Widowes Iourney-man is foreman of her shoppe, *for* commonly he hath most charge of her ware.

A Rich man commonly, is either proud or couetous, *but* if he be bountifull to Vertue, he is the wonder of the world.

An honest man is the scorne of folly, *but* when thieues are hang'd, true men may goe in peace.

A faire woman is a sweete obiect to the eye, *but* if she lay hold on the heart, woe be to the whole body.

A foule woman is the the subiect of patience, *for* Reason must subscribe to affection, to make a pleasure of necessity.

A poore man is the subiect of Pitty, but Charity is so

cold, that Beggers are seldome harbourd but in the stockes.

Hypocrisie is a cloke of Villany, and he that weares it is of the Diuels liuery.

Better a little in the morning, then nothing all day after, and yet better be fasting, then haue an vnholesome breake-fast.

It is written that there were nine Worthies in the World, and if the tenth be a woman, tis pitty she should be concealed.

Fat plough lands, & leane pastures makes the great loafe, and the little butter-dish.

A faint friend is like a fearefull enemy, *for* th'one will doe no good, and the other dare not doe hurt.

A hot promise, and a cold performance, is like a fart, *for* it dies in the breeding.

Adam was the first man that was deceiued by a Woman, *but* I feare *Eue* will not be the last Woman, that will deceiue a Man.

A house ouer a mans head is a good harbour in the raine, *but*, if it be on fire about his eares he were better be in the field.

If all faults were written vpon foreheads, the world would be full of strange faces.

If all the thoughts of sin should breake forth into an itch in the flesh, all the nailes in the world, would not be sufficient to scrath them.

A wise man will doe Iustice for vertues sake, *but* a foole like a feather is caried away with the winde.

A Clarke of a Church is the Abridgement of a Minister, *for* he shuts vp his seruice in *Amen*.

A Sexton is a Musition of death, *for* he seldome towles the bell but to a Funerall.

A Carrier is the Poste of Time, *for* he must make his returne, if it be but for letters.

A Schoolemaster is the terror of a Scholler, *for* if he cannot say his lesson, he must vntrusse.

The Gailor is the terror of the prisoner, *for* he tyrannizeth ouer the misery of the distressed.

In shuffling of Cards a man may foist in a knane, *but*, if the fifth be away the foure will doe no hurt.

An vnthankefull man is a Villaine in Nature; *for* the discharge of his duty is without cost.

It is a wonder in wit, to see the force of will, how it subiects Reason to the command of Affection.

Loue is too strong for any thing but it selfe, *and yet*, if Venus catch Cupids head in her lappe, when she hath lull'd him asleepe, she will blind him before he wake.

When Vulcan will be tampring vpon mettall aboue his worth, the fault is not in Venus, if Mars teach him better manners.

If *Diana* had not been fained, she had been an admirable woman; *and yet*, if she had liued to this Age, she would haue beene laught at for her niceneſſe.

If *Acteon* be too busie with *Diana*, let him looke to his dogges, *for* if they mistake his head, they will feede vpon his carkasse.

If *Cleopater* had not kild her selfe for *Anthony*, a woman had neuer bin the wonder of loue.

FINIS.